Vol. XLIII OCTOBER, 1910 No. 4

Ecclesiastical Review

A Monthly Publication for the Clergy

Cum Approbatione Superiorum

CONTENTS

THE SACRED SCRIPTURES ON MIXED MARRIAGES 385
The Very Rev. PETER MEAGHER, P.P., Singleton, N. S. W., Australia.

THE BRITTANY PARDONS 399
L. E. DOBRÉE.

THE ROMAN CURIA 412
The Rev. M. MARTIN, S.J., St. Louis University, Missouri.

PROMISES—THEIR NATURE AND OBLIGATION 430
The Rev. DAVID BARRY, Templeglantine, Ireland.

APOLOGETICS FOR THE COMMON MAN. Concluded 439
The Rev. H. G. HUGHES, Norwich, England.

CONTENTS CONTINUED INSIDE.

PHILADELPHIA, 1305 ARCH STREET

American Ecclesiastical Review

Subscription Price, Three Dollars and Fifty Cents a Year

Subscription Price, Foreign, Fifteen Shillings a Year

COPYRIGHT 1910
THE DOLPHIN PRESS

R. and T. WASHBOURNE, Ltd., 4 Paternoster Row, London, England
W. P. LINEHAN, 309 Little Collins Street, Melbourne, Australia

Entered 5 June, 1902, as second-class matter, Post Office at Philadelphia, Pa., under Act of 3 March, 1879.

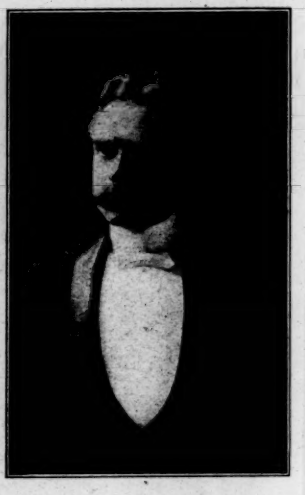
St. Bernard's Seminary Altar Wine

THE Seminary owns sixty acres of Vineyard in full bearing. Its wine is made under the direct supervision of the BISHOP, and has his ABSOLUTE GUARANTEE of purity. It is made from the juice of the grape and advantage is not taken of the permission given to use cognac for fortification. *No dealer has this wine for sale.*

One case of 25 bottles	$6.00
One keg of 5 gallons	5.50
One keg of 10 gallons	10.00
One keg of 23 gallons	20.00
One barrel	40.00
One case of 25 bottles of "Elvira" Wine	9.00

SEND FOR CIRCULAR

The sale of this Wine is in charge of the Rev. M. J. NOLAN, D.D., Chancellor, Rochester, N. Y., to whom all communications should be addressed.



MR. J. W. DONNELLY

THE VALID

ALTAR WINES

OF

The Donnelly Brothers

Established 1870

The date 1870 indicates that this year, 1910 we complete our **fortieth** year in the sale of Altar Wines.

We are happy to say our senior, and sole surviving owner, Mr James W. Donnelly, continues to give his close attention to the business now, as during the past forty years, fortified by the good wishes of the Rt. Rev. and Rev. Clergy throughout the United States.

Our wines are popular because of their proven purity, and agreeableness for use when fasting.

"Collegiate"—mild, mellow and fruity.
"Jurancon"—delicate and grateful.
"Vin de Tours"—a generous, full-bodied wine.

A sample order solicited. Satisfaction guaranteed. Please address,

THE DONNELLY BROTHERS
TROY N. Y.

ALTAR WINES BEYOND DOUBT

FROM THE

Sacred Heart Novitiate, Los Gatos, Cal.

MALVOISIE. Mild, dry wine; free from all acidity; pinkish in color; agreeable; digestible; excellent quality. Per gal., $1.10; per doz., $4.00. In bbl. lots and over, $1.00 per gal.

NOVITIATE. Generous and full-bodied; somewhat sweet and resembles the Spanish wines; is the highest form of absolutely pure wine of its kind produced on this continent. Does not require bottling. Per gal., $1.50; per doz., $5.00.

Made by ourselves especially for the purpose D. GIACOBBI, S.J., Rector.

SOLE AGENTS, BARNSTON TEA CO.

P. A. MAHONY, Treas. and Sec. No. 6 BARCLAY ST., New York.

CONTENTS CONTINUED

ANALECTA:

ACTA PII PP. X:

I. Sodalibus Associationis Reparationis Sacerdotalis Indulgentia Plenaria conceditur....449
II. Constituitur Supremus Moderator pro Associatione Reparationis Sacerdotalis....450
III. Dilecto Filio Nostro Andreae S.R.E. Presb. Card. Ferrari Archiepiscopo Mediolanensi....451

S. CONGREGATIO S. OFFICII:

Dubia circa Interpretationem Motus Proprii "Cum per Apostolicas", diei 7 Aprilis 1910....452

S. CONGREGATIO DE SACRAMENTIS:

I. Decretum de Aetate Admittendorum ad Primam Communionem Eucharisticam....453
II. Dubium circa Decretum de Sponsalibus et Matrimonio....460

S. CONGREGATIO DE RELIGIOSIS:

Dubia circa Interpretationem Declarationum diei 7 Septembris 1909....462

CONSTITUTIO LEONIS PP. X:

Nonnulla controversiarum capita inter Episcopos et Missionarios Regulares Angliae et Scotiae definiuntur....463

ROMAN CURIA:

Episcopal Appointments and Nominations....478

STUDIES AND CONFERENCES:

Our Analecta—Roman Documents for the Month....479
The Holy See and the Children....482
Heraldry (Ecclesiastical) in the *Catholic Encyclopedia*....488
The Preparatory Seminary (*The Rev. Edwin Drury, Loretto, Ky.*)....490
Visual Instruction in Christian Doctrine (*The Rev. Jos. H. McMahon, D.D., New York City*)....492

CRITICISMS AND NOTES:

MacCaffrey: History of the Catholic Church in the Nineteenth Century (1789-1908)....494
Walker: Theories of Knowledge....496
Perraud: Albert Hetsch, Prêtre....498
Leahy: Astronomical Essays....505
Rauschen: Lehrbuch der Katholischen Religion für die Oberen Klassen Höherer Lehranstalten....506
——: Missale Romanum ex Decreto Sacrosancti Concilii Tridentini restitutum....507

LITERARY CHAT....507

BOOKS RECEIVED....511

(OVER)

THE ARTICLE IN THE JUNE NUMBER
(pp. 674-689) ON

THE ETHICS OF FOETICIDE

may be obtained as a separate pamphlet, by any of our readers who wish to place a copy in the hands of physicians in their parishes.

Dr. O'Malley's paper states clearly and briefly the rights of the unborn child. As his document is addressed to the medical fraternity, the pamphlet will serve the priest as an admirable answer to the doctors who may consult him about this most important matter.

Price, Ten Cents a copy
12 Copies $1.00

American Ecclesiastical Review
The Dolphin Press
1305 Arch Street Philadelphia

THE ECCLESIASTICAL REVIEW

FIFTH SERIES.—VOL. III.—(XLIII).—OCTOBER, 1910.—NO. 4.

THE SACRED SCRIPTURES ON MIXED MARRIAGES.

I. THE OLD TESTAMENT.

A MIXED MARRIAGE, in the sense intended in this article, is the marriage of one professing the true religion with another person of a different belief.

The object we have in view is to collect from the Old Testament the principal texts relating to mixed marriages, in such a way as to present a brief and connected outline of their history as it is furnished to us in the pages of that sacred book. We trust the undertaking will prove useful and interesting; and serve to show the justice, wisdom and moderation of the Church in her legislation on this practical and important subject.

The information about mixed marriages found in the Old Testament naturally groups itself around three periods. First there is the information given in the records of the patriarchal times; secondly, that found in the history of the Jewish monarchy from its institution down to the Babylonian captivity; and thirdly, that relating to the Jewish people from the capitivity to the time of Christ. These three periods correspond, in a remarkable degree, to the origin and enactment of the law forbidding mixed marriages to the Jews, the violation of the law, and its subsequent reëstablishment.

PATRIARCHAL TIMES.

In almost the first pages of the Old Testament the evil effects of mixed marriages on morality and religion, and the consequent destruction of nearly the whole human race, are

graphically described. "The sons of God seeing the daughters of men that they were fair, took to themselves wives of all which they chose. . . And God seeing that the wickedness of men was great on the earth, and that all the thought of their hearts was bent upon evil at all times, it repented Him that He had made man on the earth; and being touched inwardly with sorrow of heart, He said: 'I will destroy man whom I have created from the face of the earth.'" (Gen. 6: 2-7). The deplorable depravity of morals brought about by the intermarriages of the pious descendants of Seth with the captivating daughters of Cain, was so universal and widespread—"All flesh had corrupted its way"—that God repented He had made man, and in His anger opened "the floodgates of heaven," and "broke up the fountains of the great deep," in order to purify the earth from the abominations of men in the waters of the Deluge. According to the Scriptures the first great catastrophe that befell the human race was the result of mixed marriages.

The practice among the patriarchs with regard to mixed marriages was to avoid them. For when the recollection of the salutary lesson taught by the Flood began to fade from the memory of men, and the new generations were sinking again into corruption, God called the patriarchs and made a covenant with them, in which it was agreed that they would have His special protection if they worshipped Him in the purity of the primitive faith. In order that this faith might not be lost in their descendants, He inspired them to shun the daughters of the unbelieving races around them, and to seek their wives from afar, among the more religious people from whom they were descended. This was the practice observed by the children of Abraham. It is related in Genesis that when Abraham in his old age wished to have his son Isaac settled in marriage, he took aside "the elder servant of his house who was ruler over all he had", and said to him: "Swear by the Lord the God of heaven and earth, that thou take not a wife for my son of the daughters of the Chanaanites among whom I dwell, but that thou go to my own country and kindred and take a wife from thence for my son Isaac." (Gen. 24: 1-4). The servant faithfully discharged his mission, and the devout Rebecca became the wife of his

young master, who was preserved in this manner from the contagion of religious error then so prevalent in his native land.

The example of the father was not lost on the son, and we read of Isaac in his turn teaching his son Jacob to observe the same rule of conduct he had learned from his father Abraham. "And Isaac called Jacob, and blessed him and charged him saying: Take not a wife of the stock of Chanaan but go and take a journey to Mesopotamia of Syria, to the house of Bathuel, thy mother's father, and take thee a wife thence of the daughters of Laban, thy uncle" (Gen. 28: 1-4). This had to be done if the covenant was to be kept and he was to inherit the promise God made to Abraham, "that thou mayest possess the land of thy sojournment which He had promised to thy grandfather."

But the wise practices thus faithfully and solemnly handed down were not always so faithfully observed. Both Isaac and Jacob had the mortification of seeing the practice violated, and the holy traditions of their house disregarded by some of their own sons. Esau married Judith, the daughter of Beeri the Hethite; and Basemath, the daughter of Elon of the same place, contrary to the ancestral custom, and greatly to the displeasure of his parents. Both Judith and Basemath offended Isaac and Rebecca (Gen. 26: 34-35). Woman-like, Rebecca felt the blow most keenly. She feared her younger and favorite son might imitate the bad example of his elder brother, and in the anguish of her soul cried out: "I am weary of my life because of the daughters of Heth. If Jacob take a wife of the stock of this land I care not to live" (Gen. 27: 46). It was chiefly this displeasure operating in the mind of Rebecca, that made her adopt the artifice mentioned in Gen. 27, to obtain for Jacob Isaac's blessing, thereby securing for him the inheritance of his father's house, and the heirship to the promises; and no doubt it was the same displeasure that prevented Isaac from revoking what had been done. Esau afterwards endeavored to repair his first mistake by marrying a woman of his own kindred (Gen. 28: 9); but it was then too late, and the first fatal step in violating the traditions of his forefathers, deprived him for ever from participating in the promises made to Abraham's seed.

Jacob in his turn had to witness a similar revolt in his own family when his son Juda married a woman of Chanaan with still sadder results. "At that time Juda went down from his brethren and turned in to a certain Odollamite named Hiras: and he saw there the daughter of a man of Chanaan called Sue, and took her to wife" (Gen. 28: 1-2). This idolatress bore him three sons. (Gen. 28: 5). Sela the youngest became the progenitor of a race of liars (I Para. 4: 22). The wickedness of the other two brought down upon them the direct chastisement of God who struck them dead. "And Her, the first-born of Juda, was wicked in the sight of the Lord; and was slain by Him" (Gen. 28: 7). Of the second son, Onan, it is said: "The Lord slew him because he did a detestable thing" (Gen. 28: 10). The fruit of this mixed marriage was a wicked progeny; and to Onan belongs the unenviable distinction of giving his name to a sin so indescribably detestable that without his name it would be nameless.

The case of Juda's sons is not the only instance in which the children of mixed marriages are represented in the Sacred Scriptures as wanting in the spirit of religion and in the fear of God. The first man executed for blasphemy (Lev. 24: 10-14) was the son of a mixed marriage, and in relating his case the Sacred Scriptures take care to specify his parentage so circumstantially that he who runs may read.

The promise made to Abraham that his seed should become a numerous and powerful people being fulfilled, the covenant which God had formerly made with him was renewed with his descendants at the solemn promulgation of the law on Mount Sinai. Among many other stipulations in this covenant between God and the chosen people, one expressly provided that no marriages should take place between them and the people of other nations. "Neither shalt thou", said the Lord to Moses on the mountain, "take of their daughters a wife for thy son, lest after they have committed fornication they make thy sons also commit fornication with their gods" (Ex. 34: 16). The motive therefore of the prohibition was the danger of perversion.

This danger is still more emphatically declared in the law as enunciated in the book of Deuteronomy. "When the

Lord thy God shall have brought thee into the land which thou art going in to possess, and shall have destroyed many nations before thee, thou shalt make no league with them. Neither shalt thou make marriages with them. Thou shalt not give thy daughter to his son, nor take his daughter for thy son, for she will turn away thy son from following Me, that he may rather serve strange gods. And the wrath of the Lord will be enkindled and will quickly destroy thee" (Deut. 7: 1-4). In addition to the prohibition there is here a statement, on the infallible authority of God, as to what the consequences would be if that prohibition was disregarded. The Jews were forbidden to marry with the conquered nations, not for the purpose of preserving their nationality, or the purity of their Hebrew blood, but to prevent them from forgetting God and forsaking their religion, "for she will turn away thy son from following Me, that he may rather serve strange gods".

After Josue had conquered and taken possession of the promised land, he renewed the same instructions, and repeated the same warnings to the people. Feeling his end approaching, "he called for all Israel and for the elders and for the princes and for the judges and for the masters, and said to them: I am old and far advanced in years, and you see all that the Lord your God hath done to all the nations round about, how He Himself hath fought for you. . . But if you will embrace the errors of these nations that dwell among you, and make marriages with them, and join friendships, know ye *for a certainty* that the Lord your God will not destroy them before your face, but they shall be a pit and a snare in your way, and a stumbling-block at your side, and stakes in your eyes, till He take you away and destroy you from this excellent land" (Josue 23).

The Jews, however, having settled down in peaceful possession of the land, disregarded these warnings, and openly violated the commandment of God. This disobedience was not so much the result of ignorance or forgetfulness as of overconfidence in the strength of their attachment to their religion. When Josue in his dying moments adjured them to "fear the Lord and serve Him with a perfect and most sincere heart", sincerely and confidently they answered: "God forbid we

should leave the Lord and serve strange gods. The Lord our God brought us and our fathers out of the land of Egypt, out of the house of bondage, and did *very great signs in our sight*, and preserved us in all the way by which we journeyed, and among all the people whom we passed, and He hath cast out all the nations, the Amorrhite the inhabitant of the land into which we are come. Therefore we will serve the Lord, for He is our God" (Josue 24: 16-18). The remembrance of the miracles wrought in their behalf made them overconfident; and disregarding the admonitions of their two great leaders, they followed their own inclinations, and married as they liked, thinking only of the impossibility of themselves apostatizing, not of what their children after them would do. The result of their disobedience is given in the book of Judges and in the Psalms. "So the children of Israel dwelt in the midst of the Chanaanites, and the Hethite and the Amorrhite, and the Pherezite, and the Hevite, and the Jebusite, and they took their daughters to wives and they gave their own daughters to their sons, and they served their gods, and they did evil in the sight of the Lord, and they forgot their God, and served Baalim and Astaroth. And the Lord, being angry with Israel, delivered them into the hands of Chusan Rasathaim, King of Mesopotamia" (Judges 3:5-8).

"And they were mingled among the heathens, and learned their works, and served their idols; and it became a stumbling-block to them, and they sacrificed their sons and daughters to devils, and they shed innocent blood—the blood of their sons and daughters—which they sacrificed to idols of Chanaan; and the land was polluted with blood, and defiled with their works; and He adhorred His inheritance, and delivered them into the hands of the nations, and they that hated them had dominion over them" (Ps. 105: 35-41). All their promises of steadfast fidelity were of no avail against the demoralizing influence of the unhappy marriages they foolishly and sinfully contracted with the unbelieving nations among whom they dwelt.

The same lamentable results of disobedience to the law are found also under

THE MONARCHY.

It is an undoubted fact that the Jews fell repeatedly into idolatry; and that this was due chiefly to the frequency and facility with which they entered into marriages with idolaters appears equally certain. At all events, that it was not owing to any hereditary predilection on their part for gods of wood or stone the case of King Solomon sufficiently attests. He was a man abundantly endowed by nature, and favored of God in wisdom and in grace, to be superior to all the national follies of his time; and yet, like others of his countrymen, he was led away by fair idolatresses, became a worshipper of idols, and an active patron of idolatry.

In the third Book of Kings it is recorded that he took wives of those "nations concerning which the Lord had said to the children of Israel: You shall not go into them, neither shall any of them come into yours, for they will *most certainly* turn away your heart to follow strange gods;" that "he worshipped Astarthe, the goddess of the Sidonians, and Moloch, the idol of the Ammonites; that he did that which was not pleasing before the Lord, and did not fully follow the Lord as David his father;" that he "built a temple for Chamos, the idol of Moab, on the hill that is over against Jerusalem, and for Moloch the idol of the children of Ammon;" that he did in like manner "for all his wives that were strangers, who burnt incense and offered sacrifice to their gods. . . And the Lord was angry with Solomon because his mind was turned from the Lord the God of Israel, who had appeared to him twice, and had commanded him concerning this thing, that he should not follow strange gods. The Lord therefore said to Solomon: Because thou hast done this and hast not kept My covenant and My precepts which I have commanded thee, I will divide and rend thy kingdom, and will give it to thy servant; nevertheless in thy day I will not do it for David thy father's sake" (III Kings 11: 1-12). That a man so great as Solomon, for whom Providence had specially reserved the building of the first temple ever dedicated to the worship of the true God, that a man gifted above all others of his time with wisdom from on high, should fall so low, seems almost incredible. No doubt his mind was darkened and his whole nature brutalized by the indulgence of a de-

grading passion; but that in itself would scarcely account for his apostasy. It is hard to believe that Solomon was ever a sincere idolater. It is inconceivable that a man so enlightened could ever bow before an idol, except in hypocrisy, and for the attainment of some dearly desired ends. The cause of his fall therefore must be sought in his surroundings. It is found in the ascendancy his wives acquired over him, and in the influence of their friends at the court and in the kingdom. The direct influence of his wives, however, must not be overrated, for it does not follow that it grew in proportion to their number. Cardinal Bellarmine justly argues on the opposite principle, namely, that each wife would help to diminish the influence of the others. "If," he says, "the wisest of men and one who had so many other wives could have been so perverted by fresh marriages with Gentile women as to worship their gods, how great is the danger that threatens those who marry only one, and that one a pagan or a heretic, and who cannot in any way be compared to Solomon in prudence and in wisdom?"[1]

But the case was different as regards the influence of the friends and relations of his wives. They were all united by the common tie of affinity to the king, and were numerous enough to form a powerful party. Like all court parties under a despotic government, their influence was much in excess of their numbers. For Solomon then it soon became an important question of political exigency as well as of household management, how to secure their good will and to retain their friendship. Deprived of grace and demoralized by brutal indulgence, he was unable to resist the pressure brought to bear upon him; he yielded in sinful compliance to their importunities, and adored, or pretended to adore, their gods, and built temples in their honor. Few men in their moments of repentance had ever greater reason than Solomon to express the bitterness of disappointment in the gratification of their inordinate desires. "I have found," he said, "a woman more bitter than death, who is the hunter's snare, and her heart is a net, and her hands are bands. He that pleaseth God shall escape from her; but he that is a sinner shall be caught by her" (Eccles. 7:27).

[1] De Matrim. Sacramento, L. I, C. 23.

This social influence, which produced such deplorable results in the case of Solomon, was provided against in the law of Moses by special enactments against the marriage of Jews with those Gentiles who had embraced the Jewish faith. The Jews willingly received proselytes to their religion; but every proselyte was not eligible for marriage with them. In this respect a great deal depended on the nationality of the proselyte. In the first place, it was enacted that no Jew could marry a Gentile unless the Gentile had first been received into the Jewish church. But some Gentiles even after their reception were barred forever, they and their descendants, from intermarrying with Jews. To this class belonged the seven nations mentioned in the seventh chapter of Deuteronomy. Others, the Moabites and Ammonites, were excluded from the same privilege to the tenth generation (Deut. 23: 3); and others again, the Edomites and the Egyptians, to the third generation (Deut. 23: 8). But Gentiles of other nationalities, after becoming proselytes, could be admitted to this privilege and be absorbed into the chosen race.[2] It should be noted that the degree of exclusion varied inversely according to the distance from the Holy Land. The Chanaanites, who dwelt among the Jews, were excluded forever. The Moabites and Ammonites, who dwelt across the Jordan, to the east and southeast, were excluded to the tenth generation; and the Edomites and Egyptians, still farther away to the south, only to the third. Whatever may be said to have been the motive for this legislation it must be admitted that it prevented the rise and growth of that pernicious social influence which contributed so much to the fall of Solomon.

The disruption of the Jewish nation and the establishment of the independent kingdom of Israel were permitted by God in punishment of the sin of Solomon (III Kings 11: 11); but the seeds of its final destruction were planted early in its history, by the marriage of its founder Jeroboam with an Egyptian idolatress. No sooner was he firmly seated on the throne over the ten revolted tribes than he forbade his people to go up to the temple of Jerusalem to worship God after the manner of their fathers. He erected instead two golden

[2] See Prideaux's *Connect. of the O. and N. Test.*, L. VI, C. 3.

calves, one at Dan, the other at Bethel, which the people were to worship (III Kings 12:26-30). Idolatry in this way became one of the recognized institutions of the kingdom. It was the "incurable wound" of Israel; for the moment that idolatry became legalized and engrafted on the constitution, there was no longer any special reason in the providence of God for the maintenance of that kingdom in the interests of religion (IV Kings 17:7-23). Those having any knowledge of the ancient religion of Egypt will notice that the form of idolatry established by Jeroboam was of a distinctly Egyptian type, which may be accounted for by the fact that his wife was an Egyptian princess.[3] Every king that reigned in Israel worshipped the golden calves, and idolatry in every shape flourished in the land. During the reign of Achab only seven thousand men were found in all Israel who had not bent the knee to Baal.

The kingdom of Judah was not more fortunate in the first princes who ruled over her than her sister kingdom of Israel. Roboam, the first King, was the offspring of a mixed marriage, his mother being an Ammonitess (III Kings 14). Whether it was owing to her influence, or to that of his favorite wife Maacha, mother of King Abiam and princess of the sacrifice of Priapus (III Kings 15), his reign and that of his wicked son Abiam produced the most lamentable results in spreading idolatry and in lowering the morals of the people, who became worse than the inhabitants of Sodom and Gomorrah. "Your Mother," said the prophet Ezechiel, addressing Judah, "was a Cethite, and your father an Amorrhite, and thy elder sister is Samaria, she and her daughters that dwell at thy left-hand, and thy younger sister that dwelleth at thy right-hand is Sodom and her daughters. But neither hast thou walked in their ways, nor hast thou done a little less than they according to their wickedness, thou hast done almost more wicked things than they in all their ways. As I live, saith the Lord, thy sister Sodom herself and her daughters have not done as thou hast done, thou and thy daughters" (16:45).

To such an extent had the depravity of morals grown that

[3] Á Lapide, Com. on III Kings, 14.

it astonished even Sesac, the pagan King of Egypt, who invaded Judah in the fifth year of Roboam's reign (III Kings 14). He captured Jerusalem and seized the King's treasures. But before returning to his own country, he caused pillars to be erected throughout the land of Judah, on which obscene symbols were carved for the purpose of marking his contempt for the people, and of leaving behind him standing monuments of the shocking depravity of morals he found prevailing amongst them.[4]

Religion in Judah, once corrupted by the foreign novelties introduced by her first Kings, never regained its original purity during the monarchy. Ever since the Jews had been inoculated with the virus of paganism and immorality, the history of the Kingdom of Judah became little more than a record of a series of incomplete recoveries and subsequent relapses into idolatry, until at last the knife of the Captivity restored her to health and fresh vigor by cutting the festering flesh and allowing the poisonous humors to escape.

CAPTIVITY IN BABYLON.

The seventy-years Captivity was in the hands of God a means for purifying the Jews, as well as an instrument for their chastisement. They acknowledged the sufferings of the Captivity to be the just punishment of their crimes. "For our iniquities, we, and our Kings and our priests have been delivered into the hands of the Kings of the lands, and to the sword, and to captivity, and to spoil, and to confusion of face" (I Esdras 9: 10). Chief among the iniquities they confessed was the transgression of the marriage laws. "We have forsaken Thy commandments which Thou hast commanded by the hands of Thy servants the prophets, saying: Give not your daughters to their sons, and take not their daughters for your sons; and seek not their place nor their prosperity" (I Esdras 9: 10-12).

When the Jews, therefore, who had returned from the Captivity saw this fascinating vice which had been the cause of their apostasy and the curse of their country, still rife in their midst, a deputation of them waited on their leader Esdras to point out the evil and to demand its removal.

[4] Josephus, *Antiq.*, L. VIII, C. 10.

(I Esdras 9: 1-2). Esdras, who recognized the importance and the difficulty of the undertaking, devoted himself to prayer and penance; and the people, moved by the extraordinary manifestations of his sorrow for their crimes, came again of their own accord before him, and submitted a practical remedy for the removal of the scandal. "Let us make a covenant with the Lord our God", said the people, "to put away the wives and all that are born of them. . . Let it be done according to the law. Arise; it is thy part to give orders, and we will be with you. Take courage and do it" (I Esdras 10: 2-4). Esdras, who knew the extraordinary and unparalleled nature of the sacrifice proposed, fearing their resolution would not stand the strain upon it, when the actual moment for separation arrived, immediately bound them by oath to faithfully fulfil their promise. "So Esdras arose and made the chiefs of the priests and of the Levites and all Israel swear that they would do according to this word. And they swore" (I Esdras 10: 5). In carrying out a resolution which demanded such heroism and strength of purpose to accomplish, Esdras allowed no time for hesitation. Accordingly "proclamation was made in Judea and in Jerusalem to all the children of the captivity, that they should assemble together into Jerusalem, and that whosoever would not come within three days, according to the counsel of the princes and the ancients, all his substance should be taken away, and he should be cast out of the company of them that were returned from the captivity. Then all the men of Judah and Benjamin gathered themselves together to Jerusalem . . . and Esdras the priest stood up, and said to them: You have transgressed and taken strange wives to add to the sins of Israel, and now make confession to the Lord, the God of your fathers, and do His pleasure, and separate yourselves from the people of the land, and from your strange wives. And all the multitude answered and said: According to thy word unto us so be it done" (I Esdras 10: 7-12).

The great bulk of the people faithfully carried out the order. But, as might naturally be expected in a matter touching interests so personal, some did not accept the measure in the same spirit of self-sacrifice as the majority of their compatriots, and neglected or refused to put away their wives

(II Esdras 6: 18; 13: 23). It was not until some years later that the total separation of the Jews from idolatry, and the complete purification of the nation were finally accomplished under Nehemias. When he took charge of the government of Judea he found "Jews that had married wives, women of Azotus, and of Ammon, and of Moab; and their children spoke half in the speech of Azotus, and could not speak the Jews' language; but they spoke according to the language of this and that people" (II Esdras 13: 23). Hybrids of this kind, neither Jew nor Gentile, were not, in the opinion of the new governor, the material with which their religion could be restored to its former splendor, or their country to its ancient glory. This state of affairs, limited though it was to a small section of the community, he resolved to put down with a firm hand. In the first place, he exhorted them to avoid mixed marriages: "Did not Solomon, King of Israel, sin in this kind of thing? And surely among many nations there was not a king like him, and he was beloved of God, and God made him King over all Israel; and yet even women of other countries brought even him to sin. And shall we also be disobedient, and do this great evil to transgress against our God and marry strange women?" (II Esdras 13: 26.) In the second place, when moral suasion failed, he used sterner methods. Here is his own description of the treatment he meted out to the contumacious: "I chid them, and laid my curse upon them, and beat some of them, and I shaved off their hair, and made them swear by God, that they would not give their daughters to their sons, nor take their daughters for their sons, nor for themselves" (II Esdras 13: 25). Those who still refused to comply with the law he drove without respect of persons from the country (II Esdras 13: 28). The completion of this reform he considered one of his greatest achievements; and he mentions the fact that he had separated them from all strangers, as the one which gave him confidence that "God would remember him unto good" (II Esdras 13: 30-31).

From the time of this great reformation to the Christian era, the Jews had a wholesome aversion to mixed marriages, and punished with severity any of their number who dared to break the law regarding them. In consequence idolatry was

rooted out of the land. "The people", says Deharbe, "never returned again to that worship of idols which involved them in the hard sufferings of the Captivity. When at a later period Antiochus, King of Syria, endeavored to force them to do so, they offered the most heroic resistance, under the leadership of the priest Mathathias and his sons. Many, inspired by the example of the old man Eleazar, and of the seven Maccabees and their brave mother, preferred rather than yield, to suffer the most painful death." [5] The attitude of the Jews on this point during this period is well illustrated by what Josephus [6] relates concerning Mannaseh, the brother of Jadua, the high priest at Jerusalem, in the time of Alexander the Great. Mannaseh married Nicaso, the daughter of Sanballat the Gentile governor of Samaria. The public violation of the law, by so prominent a man as the brother of the high priest, greatly exasperated the Jews, and their anger was appeased only by his banishment from the country. Mannaseh, driven into exile, took refuge with his father-in-law, who out of gratitude for the affection shown his daughter built a temple on Mount Garizim in Samaria, in which Mannaseh could exercise the office of the priesthood. Having erected the standard of schism, Mannaseh officiated as high priest in this temple in opposition to the temple at Jerusalem; and from that time forward Mount Garizim became a rallying-point for all unfaithful and discontented Jews. Prompt as the Jews were in vindicating the supremacy of the law, and in protecting the people from the infection of Mannaseh's example, they were not able to prevent all the evil consequences of his transgression. The most they could accomplish was the removal of the scandal some miles beyond their border. There, however, they had the mortification of seeing it assume material shape in the schismatical temple on Mount Garizim, which remained up to the time of Christ a difficulty in the way of earnest enquirers after truth, a stumbling-block to the weaker Jews, and a source of strife between Samaritan and Jew, which added to national animosities already bitter enough, the bitterness of religious rancor.

This brief sketch of the history of mixed marriages in the

[5] *Hist. of Religion*, Sect. XIX. [6] *Antiq.*, L. XI, C. 8.

Old Testament shows without a doubt that their results were always bad. In fact, one cannot help noticing that the call of Abraham and the settlement of the race descended from him on the mountains of Palestine away from the Gentile world, the legislation of Moses, and the whole economy of God in His dealings with the chosen people, were intended to dissuade and to protect them from these miserable marriages, in order that the spark of true faith once delivered to the saints might be kept alight among them. It is an object-lesson of the most useful kind; and the Church of God, the Divinely appointed guardian of faith and morals, even if she had no other evidence before her, and had not the Spirit of God to guide her, could never adopt any other attitude toward them than that of open and determined hostility.

PETER MEAGHER.

Singleton, N.S.W., Australia.

THE BRITTANY PARDONS.

UNCHANGED for over two hundred years the Pardons of Brittany hold their own against all the alterations which Time so constantly brings with it, and, as Le Goffic says, "no where else will you find anything so deliciously obsolete. They have no resemblance to other festivals. They are not pretexts for feasting, like the Flemish kirmesses; neither are they revels like the Paris fairs. No! their attraction comes from a higher source. They are the last vestiges of the ancient Feasts of the Dead, and there is little laughter at them, though much prayer".

A Pardon so closely bound up with Breton life is the feast of the patron saint of a church or of a chapel, not necessarily observed in a parish church, but frequently in some remote or solitary oratory which few trouble to visit at any other time of the year, and which has only a small bell-tower to differentiate it from the cottages near. Sometimes these are found in a wooded hollow, on a bare storm-swept moor, or on a little island in the sea.

Every country oratory in this weird, wonderful Brittany—the Armorica of the ancients, with their mystic rites—has its own Pardon. On the land of some communes one finds

as many as twenty or more chapels. Some of them are extremely small, whilst others are so far underground that their roof is hardly perceptible above the earth, and still others cannot be seen at all when the golden corn rises high. These very small chapels are equally honored with the large ones, and a Breton proverb tells one not to judge of the power of a saint by the size of his church. Even if the sanctuary erected in his honor is in ruins, his adherents flock there on the Pardon day.

Anatole Le Braz declares that "unless one is born of the race and has known the legends from childhood, one can never understand what an important position the Pardon of his parish or district occupies in the mind of the Breton." He goes on to say: "As a little one he is led to the Pardon in his very best clothes, and the old folks seem like fairies who bathe his face in the fountain, so that the power of the sacred water may be to him as a suit of diamond armor. Grown to youth, it is here that he ties the knot of friendship with some pretty one, beside whom, not so very long ago, he sat, a mere child, at catechism. Lately she has grown in grace as he in vigor; now he engages himself to her, giving himself over entirely to her, without set phrases, in a furtive clasping of hands, in a look. All the dearest and most sacred emotions of his life are connected with this poor little house of prayer, with the mossy enclosure planted with elms or beeches, with the narrow horizon bounded by a hawthorn hedge, and with the mystical atmosphere perfumed by incense. When at last he grows old it is to his Pardon that he comes to watch the joy of the young, and to taste before leaving this world that short rest which the good genius of the place, the tutelary saint of his clan, has prepared for him."

A learned Anglican writer [1] says most truly that the "pardon is to a Breton what a revival is to a Cornish Methodist, and a camp-meeting to a Yorkshire Nonconformist." As a rule it begins in March and ends in October, generally between Easter and Michaelmas. It was only in 1848 that the Breton dioceses abandoned their own special rites and the Gallican breviary, and accepted those of Rome.

[1] The Rev. Baring Gould.

Some Breton sanctuaries are noted far beyond the hamlet or village boundary, extending sometimes over entire Brittany. Pilgrimages are made to them by those living thirty leagues off, as it is a popular belief that Mass should be heard in them once during a lifetime, if very terrible future punishment is to be avoided. These shrines may be and often are very small and insignificant in appearance, but over the worn entrance stones have passed countless thousands of weary feet. Each of these sanctuaries is rich to opulence in *ex voto* offerings. Every saint has his own specialty in the matter of cures; for boils you go to St. Mandez; St. Gouery dissipates fevers, earth from his grave being believed to cure a fever of any kind; for the bite of mad dogs, St. Tujen is the wonder-worker; but the famed sanctuaries to which I have just been alluding cure from all ills. To one — the Pardon of St. Servais—people numbering some sixteen or seventeen thousand used to come every year from three dioceses, Quimper, Vannes, and Tréguier, the women sitting close together in great carts, and such of the men as could do so riding.

Pilgrims always wear their best clothes, kept for this purpose and for weddings, at a Pardon, walking gravely, often silently, excepting for their prayers, which are murmured with cast-down eyes. Beggars in numbers are in this country called *chercheurs de pain*, as their living on alms is by no means considered a disgrace, but most honorable occupation. Often covered with vermin, exposing their sores, and whiningly calling attention to their state, the halt, lame, blind, poverty-stricken flock to every Pardon. The great day is usually spent in devotion, beginning with assistance at an early Mass and Communion—for confessions have been made on the eve. Often the rosary is recited ceaselessly on the way to the shrine, many coming barefoot to it. Many anxious mothers are there with their sick or infirm children in their arms or holding them by the hand. Often cripples are to be seen bathing their affected limbs in the water in which the shirts of babies have been dipped and put on them quite wet. This holy water is poured over stiffened joints, over victims of rheumatism, over terrible sores, while many an internal malady is treated by drinking of the water. There are hooded places of refreshment on the road and near the Pardon. In

the processions walk white-robed children, and adults in very rich costumes, carrying banners of great value and beauty. Incense perfumes the air; lighted candles are carried; the whole scene is one of color, life, and interest, quaint and most picturesque. Bells ring out at intervals, and something tells you that you are assisting at a ceremony most passionately dear to these silent, solemn people. There is a *cachet* of deep earnestness over the crowds. Long hours are spent before the image of the saint, while the granite trough that served for his bed, his tomb or his boat, is the centre round which the worshippers walk. It is only after Vespers that the festivities take place, under the shade of walnut or elm trees on the greensward, where wrestling and jumping with the long pole engage the young men. The old people look on with interest at the dancing, which is dignified and lively at the same time. Although it is many years since I assisted at a similar fête the decorum I noticed then has never been forgotten.

Anatole le Braz has classified the greatest Pardons into five sections, and it is to his interesting work that I am indebted for the data suggestive of the prominent characteristics of each one.

"He beats them all with his doctor's cap," is the Breton proverb indicative of the illimitable faith of the people in their dear St. Yves, the Truth-shower, as they call him, St. Yves le Véridique. He is generally represented as seated on a tribunal between a good poor man to whose petition he is acceding and the rich villain whose money he is refusing. St. Yves is "incarnate justice", the defender of the humble, the miracle-worker, the redresser of wrongs, the judge in quarrels, and, as they say in his own country, if he once gets a thing into his head he will see it through to the end. In memory of St. Yves—the only Breton saint, I believe, who has ever been canonized—there was a college which stood in the Rue St. Jacques in Paris until 1823, and in Rome a chapel was built during the fifteenth century inscribed with the dedication "Divo Yvoni Trecorensi". There is also a brotherhood of St. Yves, their object being to devote their power and time to defending the cause of the poor and humble. His Pardon then can justly be termed "The Pardon of the Poor". The festival occurs at Minihy on 19 May.

Church bells ring out early on the feast and many a pilgrim and beggar performs his ablutions at the holy well, where the surroundings are the same as they were in the days of the saint himself. In the church you see very small ships with all their rigging hanging from the beams. It is noticed too that many of the pilgrims are dressed as widows, and the poorer people wander close to the wall, prostrating at intervals and blessing themselves. The will of Yves of Kervarsin can be read on a wall, the parish of Minihy and the poor of all Brittany being the legatees. During the Reign of Terror a young lady committed the sin of representing the goddess of reason in a State procession, and this pious disposal of her money was offered in contrition and expiation.

In the churchyard is seen the tomb of St. Yves, richly sculptured, but bearing no inscription; it has an arch through which pilgrims on hands and knees pass, kissing the stone beneath, and rise with faces soiled with the mud. St. Yves, the great friend and defender of the indigent, lies here buried poorly according to his express wish. His beautiful tomb or cenotaph has been placed in the Tréguier Cathedral. M. Le Braz thus touchingly describes the "Vigil of the faithful" held in the Cathedral during the two nights preceding the Feast: "When I went into the church it was quite late. In spite of the fresh night breeze and the air that entered by the open doors, one was conscious of a faint warmth, the heavy breath of the multitude that lay there half asleep in attitudes expressive of dull weariness. In the dim uncertain light of a few candles the great pillars rose, damp and green, like the trunks of giant trees waving mysterious shadowy branches high up beneath the vaulting, and scattered prayer, continuous, monotonous, roamed through the silence, rising and falling like the humming of bees. Did it come from those hundreds of weary lips, or from those of the old stone bishops, who lay with joined hands under the low stone arches in the wall? But among all the confused, whispering darkness was one bright spot, the tomb, a white bier lit by a forest of candles. There, white also, with the sparkling whiteness of marble, lay the dead figure of St. Yves. Along the grille, which surrounds the monument, there was a perpetual gliding of ghostly shadows moving to the sound of prayers and bead-

telling. Suddenly there arose a single voice, a man's voice, large and full, singing to the tune of an old war-song a hymn in praise of the saint." This song, in the Breton tongue, being translated meant,

> There is not in Bretagne, there's not one,
> There is not a saint like our Saint Erwan.

"This," continues M. Le Braz, "had the effect of a bugle-call on a courtyard full of soldiers. A great thrill shook the crowd. Even the sleepiest sprang up, and a mighty choir began to repeat each verse after the singer. It was a wild, distracting clamor, with which the very cathedral itself seemed to vibrate. Even the candles woke up and burned with a clearer light. "Then the voices went out; all slumbered once more, and there at the end of the nave lay the white corpse of St. Yves, watched over by a crowd of his poor worshippers."

In the magnificent procession which takes place at Tréguier is carried the skull of the saint in a rich reliquary, and six pages dressed in yellow and black—the colors of St. Yves—walk before, while behind follow prelates, priests, etc., all singing the old battle-song, "The Canticle of Saint Erwan".

Pilgrims come from all parts of Finisterre to the Pardon of Rumengol, which takes place on Trinity Sunday, in the church of sixteenth-century date surrounded by pines. A holy well is near it. M. Le Braz calls this Pardon "The Festival of the Singers". There many types of men are to be seen—the fine, broad-shouldered men of Scaer, whose black waistcoats are braided with velvet; young men from Elliant who wear stiff collars, and representations of the Blessed Sacrament done in embroidery on their backs; soldiers and sailors, showing many varieties of the Breton race as well as magnificence of costume; the business men of Léon; grave and silent men of Tréguier whose open faces and bright eyes are a great contrast; the people of Pont-L'Abbé, whose dress is Mexican in style and texture, the men's waistcoats being embroidered in yellow, and wearing great, broad trousers bagging out above the ankles; the men of Cornailles wearing blue worked in yellow; all this color contrasting well with the graceful mountain folk of Aré in their brown woollen costumes. The ill and the well, the whole and the infirm throng the roads

and fill the trains leading to the "holy oasis of Rumengol", chanting as they go the canticle of "Our Lady of Rumengol":

> The lilies with their silver leaves
> Border the streamlets in the meadows;
> God gave them their fair clothing,
> Their sweet scent that is wafted far over the land.

Beggars and the destitute abound in and near the "sacred village", as Rumengol is often called. They are considered to be quite a caste by themselves, belonging to a race endowed with abnormal powers, for of them it is written, "The spirit of the ages dwells in them. They move freely about in the realms of the past, and reach far forward into the mysteries of the future. There are some among them who have lived through many incarnations, and whose memory has grown to be a storehouse of the greatest secrets of the ancients. The vanished race of magicians and enchanters has bequeathed their position to them, along with their arts and formulæ. They know how to cure with a word, to slay with a look; no luck is there for him who fails to pay them the respect that is their due."

Entering the church on the vigil, men and women can be seen lying on the stone bench under the wall. The faint light softens the over-ornamentation of the interior, lending beauty to the curious scene. The various caps of the women denote the parts of Brittany whence they come: fine net caps are worn by those from Douarnenez; from Carhaix are caps with flat backs; from Châteaulin, with white wing-like flaps; those from Léon, fine and thin, "swelling like sails in a bay".

Women prostrate themselves before the sanctuary reciting the Rosary, answered by everyone in the church. All present keep their vow of spending the night there, dozing, sleeping, weary, or watching. Outside another vigil is begun, the Vigil of Song, which takes place in the churchyard in the evening or night, for, as the saying is, so long as the Pardon continues "night at Rumengol is even as day". Pilgrims are seen among the graves or on the tombs, as our noted Breton writer describes having seen on one occasion: "Perched on one of the highest, her back against a cross, a girl is singing, a girl from Spezer, tall and thin, her black bodice braided with velvet, her head small, her eyes too large. A friend,

crouching at her feet, whispers the first words of each verse to her, spelling them slowly out of an old hymn-book with the aid of a wavering candle. The voice of the singer has weird notes in it, low notes, veiled as though they came from a long distance, and they remain long quivering in the air. Then abruptly, without any noticeable transition, the song flings itself forth angrily with a loud, hoarse cry, so that the girl is quite out of breath by the time she gets to the end of each verse. Others join in the refrain, the "Diskan", with a broad lingering of rhythm, infinitely sorrowful, and the singer goes on immediately with never a pause or an interval. Her head is thrown back and the veins of her neck stand out like cords, while down her flushed cheeks great drops are running. Her bodice has come undone with the swell of her bosom, the string of her cap is broken, but what cares she! Exhausted, breathless, she goes stubbornly on. Others offer to take her place, but in vain, she will not yield it; at the very thought she redoubles her passion, her ecstasy. Truly it is the delirium of sacred fury. She seems a priestess of an earlier religion, possessed by the ancient gods the subtle essence of whose spirits naturally linger round such places as Rumengol."

The Midsummer fires of ancient origin are found again in Brittany on the eve of the Pardon of Fire held on St. John the Baptist's eve. Throughout the land in every village, hamlet, farm or hut, even in a sabotier's hut, the old custom obtains of burning a log, while the people sit and prostrate themselves before the ashes, using Christian prayers instead of the pagan rites of thousands of years ago.

In past times pilgrims living on the coast of Brittany traveled by sea to St. Jean-du-doigt near Morlaix from Léon and Trégor, great numbers of small boats setting sail at dawn carrying entire parishes toward the bay of Traoun-Meriadek. A finely decorated and freshly painted fishing boat would head the fleet, garlanded with flowers by women on the night before. Lashed to the top of the high mast was the processional cross from which bells rang out in a most charming way. On the deck was the Patron Saint's image draped in white, round which were grouped clergy and choir all vested and singing a hymn in unison. As uncertain and tempestuous

weather often prevailed, with the result of serious disasters, now-a-days these particular pilgrimages are few. Numbers of blind people come to this Pardon of Fire. Pilgrims come over hot plains to the "horseshoe of rocky hills ending in promontories and encircling a deep, exquisitely wooded valley," and many are the fountains at the place itself. The one most frequented is in the churchyard, from the three cups of which water ever overflows and falls.

It was by command of Julian the Apostate that the body of St. John the Baptist was burnt, but a heavy rain which then and there put out some of the flames enabled some relics to be saved. The index finger of St. John was one of them. After being taken from place to place it came to Normandy, where a church was built to contain it. A young Breton stole it, however, and brought it to his native village. and hastened to wash at this fountain in the churchyard so that he might remove the traces of Norman dust before he assisted at Mass. The moment he plunged his arms into the water it began to boil, for, as the legend says, he had cut open his own arm in which to conceal the finger. This has made all water flowing from that fountain blessed, but all the same, after the Tantad, the priests put the relic into the water which then steams and is of such curative powers that every Pardon begins and ends with its use.

One of the strangest survivals of ancient rites is the Tantad, a gigantic stack, to which every commune has made its contribution of gorse and which rises great and mighty over the countryside. As many abuses came of holding the Tantad at night it is now held by daylight, less picturesque certainly but assuredly more decorous, for the dances and conduct at the going-home during the night led to much unbecoming behavior as well as unwholesome and fanatical excitement. Immediately after Vespers the processions move on to the pyre, while bells ring, guns are fired, and a choir of young maidens are preceded by a white ram led by a small child clad in goat skins. The banners are gorgeous, and many of the followers are most quaintly attired. Those cured yesterday come after those who now hope for the like blessing. Rosaries are being recited; candles flicker faintly in the afternoon light, and then fireworks begin, to the unmistakable joy of the beholders.

Facing the Tantad is the great banner of St. John which, though difficult to hold in place, is a most valuable piece of embroidery, the product of the skilled labor of many generations. It depicts the baptism of our Lord, and is supported by a pole as thick as a mast. Although the honor of carrying it is much coveted, only the very strong can hope to do so. In olden times this was an object of competition, every hamlet or commune sending its own competitor, the victor being as celebrated as the winner of Olympian games among the Greeks, he ever being considered the pride of his countrymen. On the banner being raised and inclined three times as a signal, a huge rocket, called a Dragon, by means of a slider along the banner-ropes, sets fire to the huge pile. A little crackling, slight puffs of smoke, and then the flame bursts out and rises, while the people cry out: *"An Tân! An Tân!"*[2] The sight is at once bizarre and magnificent for the flames lick round the vast pyramid, the heat of which increases rapidly, until it is so unbearable that the crowd perforce withdraw, while many blind eyes are fixed on where it is, and sighs are heard when it at length ends after a dying flare. In the church behind the altar-rails, a priest continually touches eyes with the reliquary containing the venerated finger, and from a cistern in one of the walls many soak their handkerchiefs with which to bathe eyes and lips.

St. Ronan, whose Pardon is that of the mountain, was born in Ireland, which country, the Bretons say, is a little chip broken off from Paradise. " God fashioned it into a steep and lonely island, which He anchored by diamond cables in the midst of a sea quite unknown to sailors. So soon as it touched the waters they lost their bitterness, and for seven leagues around the island became as sweet as milk. The isle itself was hidden by a thick mist which floated in a circle all around it and a soft unchanging light illumined the country. There, under the form of great white birds lived the souls that were intended for the bodies of saints, and thence, at the call of God, they started forth to evangelize the world, originally being of the number of eleven hundred thousand. When the hour has struck for the departure of the last, the diamond cables will part asunder, and the island remount to heaven as lightly as a cloud ".

[2] "The Fire! The Fire!"

The Pardon of Locrouan, one of the most celebrated in all Brittany, occurring every sixth year, is called the Grand Troumerie, beginning on the second Sunday of July and ending on the next Sunday. The Petit Troumerie falls annually on the last Sunday of September.

For the greater Pardon a distance of fourteen *kilomètres* is gone over by barefoot, praying pilgrims. This is often termed a *Pardon muet,* for they walk in silence, the men bareheaded, holding their hats in one hand, their chaplets in the other, walking by themselves or in groups. Sometimes members of a whole village are seen, or a clan of laboring people—men, women, and children, accompanied by their dogs.

The Stone Mare, one of the objects of this pilgrimage, is an enormous granite stone which has somewhat of the form which gives it its name. It is reached by passing between gorse bushes, over some disused quarries and past some fields of black corn, so much grown and used in Brittany. This stone of St. Ronan has for ages been associated with fruit-giving powers. Celtic mythology is traced in many of the devotions now practised in this country, for in the old paganism, trees, springs, rocks, in fact all nature appeared divine to the adherents of this creed. So strongly do these superstitions still have hold on the people that not so many years ago young wives would rub themselves against this stone, and barren women sleep on it for three successive nights in the hope of, by these rites, having a child. It is supposed by some that these things are not done now-a-days, by others that they are not quite so defunct as they appear to be.

St. Ronan used to sit in a hollow sculptured by rain in the rock, to meditate and rest, enjoying as he did so a very beautiful panorama, the whole bay of Douarnenez with its perfect curve outspread before him and the huge promontories rising boldly from the water. The pilgrims usually make only one round of the holy stone. The fifteenth-century church is very beautiful, and in a chapel by the nave is the tomb of the saint, represented as holding a pastoral staff in one hand and a book of hours in the other. This particular Pardon is a pilgrimage for the dead as well as for the living, for as the pilgrims go round the tomb, the offices and prayers for the dead are intoned by priests, while the bells are tolled slowly and

mournfully. Among the people is the belief that the dead who failed to make this pilgrimage in life come back from "the Land of Souls," and join in it. As Le Braz writes, "Be sure, that among the people of flesh and blood kneeling on those stone steps, there are scattered a host of shadows, risen from the churchyards. A cold breath that makes one shudder, a musty scent that suddenly fills the atmosphere, and other suggestive signs announce the approach of the dead, the mysterious coming of the *Anaon*. In the porch a peasant woman once told me how, last Troumerie, as she was praying, she felt cold fingers stroking the back of her neck. Looking round, she almost fainted with surprise at finding herself face to face with her husband whom she had buried the year before, and for whose soul she had just been saying a *De profundis*. 'I was going to speak to him, but no doubt he saw that in my eyes, for he suddenly vanished.'"

At this Pardon strangely enough there are no beggars, and hardly any cripples or infirm people, probably because the pilgrimage is very fatiguing and long.

In the procession which has—as all these processions have—a distinguishing stamp of its own, St. Ronan's little iron bell is carried. This bell he always had with him, and on foggy nights he used to ring it to warn ships that were out of their course that they were not far from the dangers of the coast. The actual bell placed on a velvet cushion is carried in the procession after a figure of St. Ronan, grand and gorgeously vested, thus contrasting with the dark woolen robe he always wore. Next come a long line of saints, then the reliquaries, the clergy, and the great crowd, all moving after the signal given by drums and fifes to start this unique and most quaint procession.

It is at the shrine of St. Anne de la Palude that the Pardon of the Sea takes place. The church itself is not much decorated now, but contains the image of the Saint, near which many *ex voto* offerings hang, from woolen epaulets to crutches, stained pieces of linen, etc., etc. On the pedestal is inscribed "St. Anne, 1543" and the Saint is represented as teaching Our Lady, who stands by her mother. Very many beggars stand in the churchyard under the shadow of the elms on the Pardon Day in August. It is said that they exceed in num-

ber even those who assemble at the Pardon of St. Jean-du-doigt, and that they are somewhat impertinent, claiming alms as their right. It is said that those beggars who rub themselves against others and behave in a very annoying way, are a distinct feature of this Pardon, and part of its "original foundation", having centuries ago the title of "Kings of La Palude." But Saturday alone is theirs. They arrive on that morning, beg their hardest all day, and disappear at night, never being allowed to stay over the morrow. The presence of the police and the many carriages on the roads would be unsafe for the numerous cripples then. The dispersion of the beggars is an extraordinary sight, for although in noisy crowds they shout the praises of La Palude and the merits of Our Lady's mother, St. Anne, it cannot be denied that liquid stronger than water, and to an undesirable extent, has been imbibed by them. At the end of the crowd one may often see an idiot, and those who pass him raise their hats and bless themselves, and one is reminded of the Breton love and respect for these *faibles d'esprit*, these *chers innocents*, of whom St. Anne is particularly fond.

This eve is a great meeting-time for young men and girls. Many sailors in particular come here to say good-bye to their sweethearts before starting on a voyage. That danger may and does exist in these nocturnal meetings cannot be denied, but Le Braz, who understands his people well, says that St. Anne knows the "hereditary chastity of their race, and that in their eyes love is a form of religion," and that bad results from these customs are extremely rare.

The costumes worn at the Pardon are very gorgeous, none so beautiful and rich being seen excepting in Croatia, Ukraina, or other Oriental countries. Each family keeps its costume in a particular cupboard opened only once a year for St. Anne's Sunday. The good costume on that day is assigned to the daughter or daughter-in-law, the entire family assisting at her toilette, the grandmother being truly mistress of the occasion. She arranges each fold, handing down the traditions of ages and teaching the woman how to walk and conduct herself in her magnificent costume, which is ever overladen with rich ornaments and splendid embroideries. Litanies are chanted as the procession winds on its way, and

muffled drums are sounded. The widows of those lost at sea are there with unlighted candles to signify that the lives of the men they mourn have been also put out, and these women follow the "Saved"—those who have escaped from some shipwreck, a note of veracity being struck by their being attired in the very clothes they wore when St. Anne came to the rescue and in response to their earnest prayers obtained the stilling of the tempest. "They are in the clothes in which they struggled at their perilous work—trousers turned up over woolen drawers, blue cloth jacket, torn, ragged, discolored by spray, spotted with drops of tar, the saffron-colored hat thrown across the shoulders. In years gone by they went to such a length of realism that they used to plunge into the sea after they had dressed and took part in the procession all dripping with water."

A perfect model of a ship is borne in the procession, at the head of which walks a cabin boy. A piece of paper hangs from his neck, giving the sailing orders, the only relic of the tempest. One feels a great thrill at this touching sight, wondering whether at the next "Pardon of the Sea", the number of widows will be increased, whether the mighty and mysterious sea shall have claimed more victims.

Space forbids my describing many less important but most interesting Pardons which take place in Brittany. I must refer my readers to works on the subject written by natives of this wonderful country, with its saints, its pardons, its legends, its history, and its marvellous faith, ever strong and mighty.

L. E. DOBRÉE.

Clevedon, England.

THE ROMAN CURIA.

The Epilogue of the Constitution "Sapienti Consilio."

IN the previous articles of this series on the Roman Curia we followed the order laid down in the Constitution *Sapienti consilio*. This document, as has been seen, enumerates the three Departments of the Curia, setting forth the special province of each of the Congregations, as it also does for each of the Tribunals and Offices. It then proceeds as follows: "Wherefore the Congregations, Tribunals, and

Offices we have mentioned shall constitute the Roman Curia, preserving their own constitutions as in existence before these Our Letters, save in so far as they may have been changed by the above prescriptions or according to the law and to the rules, whether general or special, added to this Constitution."

In order to understand the full tenor of the foregoing extract, it may prove useful to draw attention to the first number of the *Acta Apostolicae Sedis*, or Official Bulletin of the Holy See, published 1 January, 1909. Looking through the pages of that number one finds not only a copy of the Constitution *Sapienti consilio*, but likewise three other documents, which are entitled respectively, *Lex Propria, Normae Communes*, and *Normae Peculiares*. It may be stated at once that these are the documents referred to in the extract just made from the Constitution, and that they therefore refer to the manner in which ecclesiastical business is to be transacted in the Departments of the Roman Curia. It is apparent then that to acquire a knowledge of the full working of this Curia it is necessary to have some acquaintance with the particular import of these documents. Since, however, we took in hand to give a commentary on the Constitution itself, and not on other Apostolic documents, it must suffice here to point out very briefly the purport of the three documents just mentioned.

Lex Propria.

The full title of this document as given in the *Acta Apostolicae Sedis* is " Lex Propria Sacrae Romanae Rotae et Signaturae Apostolicae." When treating of the Tribunals of the S. Rota and Apostolic Segnatura, allusion was made to certain Canons which prescribe the constitution, the competence, and the method of procedure in each of these Tribunals. The *Lex Propria*, besides, contains some canons regarding the Advocates employed in the management of business in these Tribunals. There is a College of Advocates appointed, whose duty it is to see that the obligations of the advocates are duly performed. By a vote of the College an advocate may be reprehended, fined, suspended, or even dismissed from office.

Another portion of the *Lex Propria* has to do with the court expenses and is contained in five chapters. Without

entering into details, it is well to note that there is a schedule of charges. Some of these charges are to be applied to the treasury of the Holy See in order to defray a part of the necessary expenses for maintaining the Tribunals of the Curia; other costs are imposed in order to give remuneration for particular work performed, e. g. for transcribing documents; whilst others are applied to advocates and procurators as fees for professional services. It is also prescribed in the *Lex Propria* that the poor are exempt from charges, and that those who are in straightened circumstances without being, strictly speaking, poor are entitled to a reduction from the customary charges.

Normae Communes.

The *Normae Communes*, or General Rules comprise certain regulations concerning Departments of the Roman Curia. In each of the Congregations, Tribunals, and Offices a two-fold class of officers is to be distinguished—the superior and the inferior officers. The former class constitute what is called the Congress. To this body it belongs to consider and expedite business of minor importance; also to prepare matters of greater moment for a full meeting of a particular Department. This distinction of superior and inferior officers does not apply to the S. Rota, which has special regulations for its guidance, given in the *Lex Propria.* While superior officers are freely chosen by the Roman Pontiff, the inferior ones must before their appointment submit to an examination to be conducted according to definite rules. In each of the Departments, except the Rota, the nomination of candidates is left to the Cardinal President, after the superior officers of the same Department have proposed them. It is also ordained that the same person cannot hold two minor offices at the same time; when one aspires to a higher office and obtains it, the lower one becomes vacant.

Oath of Office.

Each officer, whether of superior or inferior grade, before assuming the duties of his office is required to take an oath in the presence of his Prelate " de officio fideliter implendo, de non recipiendis muneribus etiam sponte oblatis et de secreto

servando." There is no need to point out the importance of this requirement, which is imposed in order that ecclesiastical business may be duly transacted. The secrecy here enjoined extends to all matters which by common law or by orders of superiors are to be kept secret, as also to those particulars in which secrecy is demanded by Ordinaries, and whenever prejudice might arise from the revelation of the secret either to persons immediately concerned or to the Church.

OFFICE HOURS.

The officers are required regularly to be in their respective offices from 9.30 a. m. to 12.30 p. m., except on holidays; however, the law regulating a particular office may permit the work assigned to it to be performed at home. The Moderator can give leave of absence to an officer for one or two days in the month, provided that such leave be not incompatible with the requirements of the office. Every year or every second year some days, not more than a week, may be allowed to each officer for spiritual exercises on the same condition, viz. that the concession be compatible with the necessities of the Department. There are certain days of the year when the offices will not be open for the transaction of business—all Feasts of precept; the anniversary of the election and the coronation of the reigning Pontiff, as also of the death of his predecessor; days on which public or semi-public Consistories are held; Monday, Tuesday and Wednesday in Quinquagesima week; the last four days of Lent; Monday and Tuesday in Easter week; vigil of Pentecost, Monday and Tuesday in Pentecost week, &c. The autumn holidays take place from 10 September till 31 October each year. During this interval there will be a number of major and minor officials to transact the more urgent business of the regular administration. The settlement of the weightier questions and the deliberations upon matters of greater intricacy are to be deferred until the month of November. Those who are occupied in business during the autumn holidays are entitled by law to get forty-five days at another time of the year to be selected with the approval of the Moderator, regard being had to the necessities of the office.

Among the *Normae Communes* there are several enact-

ments regarding the stipends paid to the officers of the Curia, concerning advocates, officers of expedition, procurators or agents, whether public or private; also on the manner of making application to the offices of the Holy See and of transacting business with these offices. The reader will find these matters treated in the *Acta Apostolicae Sedis*, N. 1, pp. 46-53. Any Catholic in the world may have recourse to any of the Departments of the Curia. This may be done directly by himself, or an agent may be employed. Each of the Ordinaries may freely transact business with the Curia, not only in matters that are personal, but likewise with regard to his diocese or any of his subjects who have recourse to him.

TAXATION.

The regulations regarding taxation in the Congregations and Offices of the Roman Curia show not only great moderation, but also much consideration for the petitioners. In obtaining rescripts, indults, or dispensations, when the petitioner is poor, no tax whatever is to be collected; if he be not absolutely poor (*quasi-pauperes*), only half the usual tax is to be paid, so that the rule is similar to what, as has been noticed above, prevails in the Tribunals of the Curia. The Ordinary should secretly ascertain from the parish priest the economic condition of the petitioner and signify in each case whether the latter has a right under this rule to a full or partial remission of the tax imposed. There is a strict duty to state correctly the true condition of the petitioner; otherwise there would arise an obligation of repairing the injury. Nevertheless the validity of the dispensation or favor is not affected by error or fraud in this respect.

In the conclusion of the *Normae Communes* there are some provisional regulations concerning the amount of taxes to be paid, the Holy See reserving to itself authority to make hereafter special enactments on this question. Meanwhile for the expedition of Bulls and Briefs, for the Beatification and Canonization of Saints, the charges are to be continued as before; also the taxes which were wont to be paid to the Apostolic Datary and the S. Penitentiary for matrimonial dispensations remain the same. In matrimonial causes of dispensation *super rato*, as well as in others settled by the Congre-

gation on the Sacraments, the rules heretofore observed by the S. Congregation of the Council are in force. For other rescripts of favors, indults, or dispensations, the tax to be paid to the Holy See is ten lire or two dollars for major rescripts; five lire or one dollar for minor rescripts. The remuneration due to the agent will be six lire for major rescripts and three for minor ones. The S. Congregation de P. Fide is to continue the practice of exempting from charges.

Normae Peculiares.

Part of the legislation relating to the Roman Curia is contained in the *Normae Peculiares*, published on the 29 September, 1908, three months after the publication of the Constitution *Sapienti consilio, Lex Propria*, and *Normae Communes*. This consists of nine chapters in which the treatment of ecclesiastical causes with the Departments of the Curia is explained, and in particular special features in each of the Congregations, Tribunals, and Offices of the Curia. These matters will be found in the *A. A. S.*, N. I, pp. 59-108. In the document, as might be inferred from the title, *Normae Peculiares*, there are special enactments relating to each of the Congregations, Tribunals, and Offices. The reader will also find some general regulations concerning the manner in which the Congregations of the Curia conduct their deliberations. When a question is to come before a plenary Congregation, i. e. the entire body of the Cardinals composing the Congregation, there is prepared an *official sheet* containing a summary of the subject and the *dubia* which are to be discussed at the meeting. When questions of a serious and difficult character relating to law or fact arise, the opinion of one or two Consultors is to be obtained and inserted in this official sheet. These printed sheets are to be distributed to the Cardinals of the Congregation ten days before the date for holding the meeting, in order that there may be sufficient time for a careful study of the matter in hand. Some days previous to the meeting of a Congregation there is often convoked a meeting of the Consultors attached to the Congregation so as to ascertain their opinion upon the questions to be brought before the full Congregation.

At the meeting of the Congregation itself the one who

opens the discussion is the Cardinal Ponent or Relator; in his absence, the Cardinal who comes next in precedence, and so on in the same order. The Cardinal Prefect, or his substitute, is the last to speak. The resolutions of the Congregation are to be written, read, and approved during the meeting; and the same rule is to be observed in the meetings of the Consultors. The resolutions of the Congregation are to be published, unless there be grave reason to the contrary. A printed or written copy must be given to each Cardinal of the Congregation resident in Rome. If any party feels aggrieved over the opinion of the Congregation, he may within ten days ask for a new hearing of the question. The Cardinal Prefect after consulting the Congress of the Congregation may grant or refuse the petition in his discretion. But should the answer or resolution of the Cardinals contain the clause —*amplius non proponatur*—it requires a full Congregation to grant the benefit of a new hearing. The resolutions of the Congregations are to be brought to the Sovereign Pontiff for approval. In doing so a digest of the question, if it be a complicated one, must be written, as well as the decision of the Congregation, together with the date and name of the Relator. If the Roman Pontiff deem it proper to alter the resolution of the Congregation, the members are to be informed at their next meeting.

From the foregoing remarks upon the *Lex Propria, Normae Communes*, and *Normae Peculiares*, it may be seen that these Pontifical pronouncements complete the legislation contained in the Constitution *Sapienti consilio*. Except in so far as the Roman Curia is affected by one or other of these documents, it remains the same as before November, 1908.

We now pass to consider a few remaining provisions of the Constitution.

The Congregation "Reverendae Fabricae S. Petri".

This Congregation was instituted by Clement VIII in 1593 to administer the funds received for the Basilica of St. Peter in Rome and to superintend the rebuilding and decoration of that edifice. In 1506 Julius II had begun to reërect this Basilica and appealed for the necessary funds, granting indulgences to those who contributed alms for this purpose.

Clement VII constituted a college of sixty men charged with the rebuilding of the Basilica and the administration of its funds. This College was suppressed at the time when Clement VIII founded the Congregation, appointing the Cardinal Archpriest of the Basilica as Prefect of the Congregation. This Congregation received jurisdiction to decide contentious and criminal cases, as well as to receive funds and apply them to the Basilica. Commissioners were appointed by the Congregation in various provinces with delegated authority to hear and decide causes relating to pious donations and bequests, the right of appeal from their decisions to the Congregation itself being allowed. Pius IX in 1863 discontinued the appointment of Commissioners and also withdrew from the Congregation the exercise of judicial procedure. However, it still retained even until the new legislation of 1908 extensive powers concerning pious legacies and obligations of Masses ("pia legata et onera Missarum"). Thus if persons were excessively burdened in executing pious bequests, the Congregation had power to permit for just cause a *composition*, so that the petitioner might by the payment of a sum to the Basilica of St. Peter be relieved from the obligation of giving the entire amount required according to the terms of the testamentary disposition. We are not here concerned with proving the undoubted authority the Church possesses over pious bequests or with showing the necessity of sometimes exercising this authority.

The composition granted by the Holy See could be exercised for just reason either by way of satisfaction for past burdens, or of liberations from future ones, arising from pious bequests. This Congregation could also release from the obligation of pious legacies on condition that provision was made for them by the payment of a sum to the Ordinary. Besides, this Congregation was likewise empowered to grant for just cause a reduction of the obligation of Masses founded *in perpetuum*, or for a time, as also to relieve from certain conditions attached to the foundation of such Masses, e. g. that they should be celebrated at a particular altar, fixed hour, or day. It granted leave also to defer beyond two months the celebration of Masses, for which individual stipends (*manualia*) were given, when no time was determined by the donor of the stipends.

UNDER THE NEW LEGISLATION.

The Congregation of the Basilica of St. Peter does not according to the new legislation possess any of those faculties just referred to regarding pious legacies and Masses. The settlement of such questions belongs now exclusively to the Congregation of the Council. Hence it is to this latter Congregation alone that petitions on those subjects should be addressed. The Congregation of the Basilica of St. Peter is now limited in its work according to the terms of the Constitution *Sapienti consilio* to "the domestic affairs of the Basilica of the Prince of the Apostles". It continues to receive and administer the funds of this Basilica.

Roman Commissions.

There are two kinds of commissions employed by the Roman Pontiff in the government of the Church. Some of these are connected with the Roman Congregations. Thus the Congregation of Propaganda has, as was noted in a previous article, a commission attached to it, entitled, *Pro Unione Ecclesiarum dissidentium;* while the Congregation of Rites has several commissions, the Liturgical, the Historico-liturgical, and the Commission for the Sacred Chant. There are other commissions appointed by the Pope, which are altogether independent of any of the Congregations and of any of the other Departments of the Curia. Of this latter class the Constitution *Sapienti consilio*—names four: the Commissions for the promotion of the study of Scripture, and of History; for the administration of Peter Pence; for the Preservation of the Faith in the City, remain in their former state. A few words on each of these Commissions will suffice.

COMMISSION FOR THE PROMOTION OF THE STUDY OF SCRIPTURE.

The late Sovereign Pontiff Leo XIII instituted this Commission on 30 October, 1902. The purpose of its institution is set forth in the Apostolic Letters of that date, entitled, *Vigilantiae studiique memores,* wherein the Pontiff refers to the members of the Commission in the following terms: "Qui eam sibi habeant provinciam, omni ope curare et efficere, ut divina eloquia et exquisitiorem illam, quam tempora postulant, tractationem passim apud nostros inveniant, et incolumia

sint non modo a quovis erroris afflatu, sed etiam ab omni opinionum temeritate." In the same document the Sovereign Pontiff reminds the members of the Commission how they must especially work to the end that Catholics do not attach too much importance to the views of the heterodox, as if the genuine sense of the Scripture is to be chiefly sought from a parade of erudition. Referring to the proper interpretation of the Scripture he declares "legitimum divinae Scripturae sensum extra Ecclesiam neutiquam reperiri, neque ab eis tradi posse qui magisterium ipsius auctoritatemque repudiaverint."

The entire document is deserving of careful perusal, even now eight years after its publication. Whilst it directly relates to the duties of the Biblical Commission, it contains useful instruction for Catholic writers, some of whom have been inclined, even since the condemnation of Modernism, to give undue weight to the views of the so-called higher critics.

The Biblical Commission consists of certain Cardinals chosen by the Sovereign Pontiff, along with Consultors of various nations selected to aid them in their deliberations. Already the Commission has issued several Decrees; but as these are familiar to the readers of the REVIEW, there is no need to refer to them in detail.

COMMISSION ON HISTORICAL STUDIES.

This Commission, as its name implies, was instituted for the purpose of promoting the study of History. After the Vatican Archives were thrown open, Leo XIII established this Commission through the Brief *Saepenumero considerantes*, 18 August, 1883, and appointed three Cardinals to be members of it. Afterwards the number was increased and some specialists were added as Consultors.

COMMISSION FOR THE ADMINISTRATION OF PETER PENCE.

This Commission like the two Commissions above referred to, was established by Leo XIII. It belongs to this Commission to receive and administer the alms of the faithful given for the temporal support of the Sovereign Pontiff. After the Supreme Head of the Church was despoiled of all his possessions, it became more necessary than before that the

faithful should contribute toward paying the expenses unavoidably incurred in the government of the Church. It is the duty of the Office of the Apostolic Camera, as we have seen, to take care of and administer the property and temporal rights of the Holy See; but it was also deemed advisable to constitute a Commission to take charge of the alms contributed by the faithful throughout the world and attend to their proper administration. The President of the Commission at present is His Eminence Cardinal Merry del Val.

COMMISSION FOR THE PRESERVATION OF THE FAITH IN ROME.

The purpose of this Commission may be ascertained from the *Motu Proprio* of 25 November, 1902, when it was instituted by Leo XIII. Two years previously the Sovereign Pontiff had written to the Cardinal Vicar of Rome bewailing the fact that heretical temples and schools were erected in the City of Rome for disseminating erroneous views and principles among the faithful there. To remedy this evil a work entitled the Preservation of the Faith was organized and specially approved by the Roman Pontiff. In order to strengthen this organization the Holy Father selected a Committee of five Cardinals to take charge of it; Consultors were also added to give assistance.

THE COMMISSION OF THE APOSTOLIC VISITATION.

One other Commission remains to be mentioned. Heretofore there has been a Roman Congregation bearing the title of the Apostolic Visitation, but this Congregation is now superseded and a new Commission of the same name has been appointed to take the place of the Congregation, possessing its rights and functions. It appertains to this Commission to make an annual visitation of the Churches of Rome, to enquire into the fulfilment of the founded Masses and other pious foundations, and to examine the financial condition of the churches and institutions of the City. The functions of this Commission, limited as they are to the City of Rome, are altogether distinct from those of the Consistorial Congregation, to which it belongs to direct Apostolic Visitations in other parts of the Catholic world.

TWO PONTIFICAL RULES FOR THE DEPARTMENTS OF THE CURIA.

After naming the independent Commissions of the Holy See, the new Constitution *Sapienti consilio*, proceeds to lay down two rules regarding the Departments of the Curia, the Congregations, Tribunals, and Offices. One of these relates to the subject-matter of deliberation, and the other to the approved required for their decisions. The former rule is expressed in the Constitution as follows: "For all and several of the above-mentioned Congregations, Tribunals, and Offices, let this first of all be a solemn rule, that nothing grave and out of the ordinary be done until it shall have been previously made known to us and to our successors for the time being by the rulers of the same." The meaning of this regulation is obvious. Each of the Departments of the Curia has its own peculiar province assigned to it, outside of which it possesses no authority. Even within the province assigned to a particular Department there is a restriction to be observed, viz. that it cannot treat anything of weighty moment which is outside the ordinary class of business ("nihil grave et extraordinarium"), unless the Moderator has previously informed the Roman Pontiff. It is not, therefore, forbidden for a Department to deal with questions of grave importance without previously acquainting the Pope, provided such questions are not outside the usual order of business transacted by the Department.

The second rule laid down for the Department of the Curia sets forth the necessity of obtaining the approval of the Roman Pontiff for each decision or response. The rule is thus expressed in the new Constitution: "All sentences whatsoever of grace or justice require Pontifical approval, exemption being made of those for which special faculties have been granted to the rulers of the said Offices, Tribunals and Congregations, and always excepting the sentences of the Tribunal of the Sacred Rota and of the Apostolic Segnatura passed by them within their proper sphere."

From the foregoing enactment it is clear that according to the general rule all the decisions of each Department of the Curia demand the Pope's approval for their validity. Some decisions or decrees relate to matters of grace, such as dispensations and indults. Others involve the rights of differ-

ent parties (questions of justice). But to whatsoever class they relate, they lack the required force, until the Sovereign Pontiff approves them. This general rule has two exceptions, which are expressly mentioned in the Constitution. One is when the Roman Pontiff has already conceded to any Department of the Curia the faculty of granting certain favors, dispensations, etc., the Moderator of the Department may exercise the faculty without receiving Pontifical approval for each act. The other exception relates to the decisions of the Sacred Rota and of the Apostolic Segnatura. Whatever may be the sentence or decision of either of these Tribunals acting within its respective province, no approval of the Roman Pontiff is required for the same.

Having seen the general regulation requiring Pontifical approval for the decisions of the Roman Curia, it may not be amiss here to draw attention to certain forms frequently employed in issuing these decisions. When questions are proposed to one of the Roman Congregations for solution, the answers do not contain a superfluous expression; nor, as a rule, are there any reasons given for the answers. Sometimes the answer is given in one word, for instance, *affirmative*, or *negative*, and the meaning of the answer becomes evident from the question proposed. On some occasions there is added the clause, *et amplius*, to signify that the matter was fully examined and that the petition is not to be again admitted. Sometimes the answer is *nihil* or *nihil esse respondendum*, which means that the question was considered incongruous. Thus when it was asked from the Sacred Penitentiary whether in the case of extreme necessity absolution could be given by telephone, the answer (1 July, 1884) was *nihil esse respondendum.*

Another formula employed is *dilata*, which signifies that the question is deferred to another meeting. The reason for such an answer might be that further information was required before giving a reply, or that there was not time to arrive at a definite answer.

Another form used for reply is *in decisis* or *in decretis*, each meaning that the resolution passed already upon the matter must be maintained; in other words, the petition presented is refused and the matter will not be reopened.

Gaudeat impetratis signifies that the petitioner should be content with what he has obtained, and need not expect anything more in the matter of which there is question.

Lectum or *relatum* signifies that the question was not admitted; *non expedire* is a mild form of refusing the petition; *reponatur* or *non proposita* signifies that no reply is given, and that the question or petition is placed in the archives of the Congregation to which it was addressed. *Consulat probatos auctores* is set down when the Congregation gives an answer to the question proposed, but refers the petitioner to approved theologians or canonists.

Another form not infrequently occurring is *ad mentem.* This phrase signifies that, besides the solution of the *dubium,* something is to be added by way of interpretation. Sometimes the interpretation is made known only to those to whom the solution is directed. At other times the *mens* or interpretation is published along with the solution. Of this latter class there is an instance quite familiar to the clergy of the United States, viz. a decision dated 18 January, 1896, communicated to the Apostolic Delegate regarding the three Secret Societies, the Knights of Pythias, Odd Fellows, and the Sons of Temperance. It had been asked whether Catholics might not be permitted to retain their names in the register of these forbidden Societies, and to continue the payment of their dues. The answer was: "Generatim loquendo, non licere, et ad mentem." The *mens* of the Congregation was immediately published, viz. that under certain conditions verified in a given case, a Catholic could continue connexion with any of those three Societies.

One other form may be worthy of mention here, viz. *Facto verbo cum SSmo.* This signifies that the matter needs to be laid before the Sovereign Pontiff, either because the Congregation possesses no authority to concede the favor, or because the matter demands special solemnity. Thus in regard to *dubia* concerning the interpretation of the *Ne temere* decree there have been at least four responses in which the Sacred Congregation of the Council used a clause of this kind —*facto verbo cum SSmo.* One of these instances was when this Congregation (27 July, 1908) granted to the Ordinaries of China the faculty of dispensing in cases of extreme neces-

sity from the substantial form of Matrimony, as also the power to subdelegate this faculty to the rectors of missions in that country: the Congregation in the answer added—*facto verbo cum SSmo.*

The Roman Curia "Vacante Sede Apostolica".

There is one remaining topic to be referred to before closing this commentary on the Roman Curia under the Constitution *Sapienti consilio.* In what has been said concerning the Departments of this Curia we have considered them as they are in operation during the lifetime of the Sovereign Pontiff, or *Sede plena.* We have yet to see what are the functions of the Curia when the Pontiff dies, or *Sede vacante.* Upon this subject the Constitution *Sapienti consilio,* briefly says: "When it [the Apostolic See] is vacant, the laws and rules laid down in the above-mentioned Constitution *Vacante Sede Apostolica* are to hold." It has been already seen in treating of the Apostolic Camera that the Roman Pontiff ordains that its Prefect, the Cardinal Chamberlain, should in the fulfilment of his duties during the vacancy of the Holy See be guided by the rules contained in the Constitution *Vacante Sede Apostolica,* dated 25 December, 1904. In the words just quoted he again refers to the same document in order that it may be ascertained what are the duties of the Curia during the vacancy of the Holy See. It will be therefore useful to examine what are the provisions of this Constitution so far as they relate to the Departments of the Curia. We are not just now concerned with the duties of the Cardinals in the Conclave held for the election of a new Pontiff, so that it will not be necessary for our present purpose to study the entire Constitution *Vacante Sede Apostolica,* but only so far as it relates to the faculties and functions of the Curia.

The Congregations of the Curia "Vacante Sede Apostolica."

The Congregations of the Curia are not extinguished with the death of the Sovereign Pontiff. But while they continue to exist during the interregnum, there is to be noticed some limitation in their authority. When the Pope is living, there

are some powers which the Congregation can exercise by virtue of special faculties granted to the Prefects or Secretaries of these Congregations; there are also some powers which, as was noticed before, *facto verbo cum SSmo*, or *ex audientia SSmi*. Now all these faculties cease with the death of the Pope. There are other faculties which belong to the Congregations habitually and permanently, such as are accorded to them according to the Constitution *Sapienti consilio*; these faculties, which may be termed ordinary, continue with the Congregations until the election of a new Pontiff. However, even in the use of these ordinary faculties the Congregations are expected to exercise them in matters of only minor importance. When matters of grave moment arise, these should be deferred until the new Pontiff is elected. But if they are so urgent as to demand immediate settlement, the College of Cardinals is empowered to commit the questions to the Prefect and some other Cardinals of that Congregation to which the Roman Pontiff would likely have committed the settlement of these questions. This settlement is provisional, remaining in force only until the election of the Pontiff.

OTHER DEPARTMENTS OF THE CURIA "SEDE VACANTE."

In the third Chapter of the Constitution *Vacante Sede Apostolica*, certain enactments are made regarding other Departments of the Roman Curia. The office of the Cardinal Chamberlain continues after the death of the Roman Pontiff, and we have already seen what are his chief duties during the interregnum. The office of the Cardinal Prefect of the S. Penitentiary, or *Penitentiarius major*, as he is called, continues also after the death of the Pontiff. If the office of Prefect of the S. Penitentiary should become vacant, e. g. by death, it is to be filled temporarily by a vote of the College of Cardinals, and the person appointed is to hold office until the election of the new Pontiff. The Constitution *Vacante Sede Apostolica* does not prescribe in particular the functions of the S. Penitentiary during the vacancy of the Holy See; but it sets down that they are the same as those mentioned by Benedict XIV in the Constitution *Pastor bonus* (13 April, 1774), NN. 51-55. In examining this document there are several points deserving of notice.

1. The Major Penitentiary and the officers under him have the same authority as they would have had if the Pope were still living. 2. The Tribunal of the S. Penitentiary has jurisdiction during the vacancy to absolve from all censures whatsoever; however, in regard to those censures from which the S. Penitentiary could not absolve during the lifetime of the Pontiff, the absolution from *censures* now imparted is only provisional, i. e. there is an obligation of having recourse to the new Pontiff within a determined interval. 3. The faculty of granting *dispensations* is conceded to the S. Penitentiary in a similar manner, viz. on condition that recourse be had to the future Pontiff for those cases in which this Tribunal would not have had authority were the Pope still alive. 4. The S. Penitentiary has no authority in the *forum externum* when the Holy See is vacant, just as at present, since the Constitution *Sapienti consilio* came into force, its jurisdiction is confined to the *forum internum*. There is, however an exception to the rule just mentioned, viz. that when the Holy See is vacant, the S. Penitentiary has jurisdiction *in foro externo* in favor of Regulars, especially apostates and fugitives; also in the case of female Religious the S. Penitentiary may depute extraordinary confessors among those approved by the Ordinary for hearing the confessions of those Religious. From the foregoing faculties it is apparent how the Sovereign Pontiff desires to make ample provision for the forms of conscience during the interregnum.

OTHER ALTERATIONS IN THE CURIA "SEDE VACANTE."

It is set down in the same Constitution *Vacante Sede Apostolica*, that the offices of Vice-Chancellor, Pro-Datary, and Secretary of State respectively, cease at the death of the Roman Pontiff in accordance with the Constitution of Pius IV *In eligendis*. It should be here noticed that according to the new legislation upon the Roman Curia the President of the Apostolic Cancellaria is no longer to be called Vice-Chancellor, but Chancellor, and similarly the President of the Datary is no longer to be called Pro-Datary, but Datary. Accordingly these two offices of the Chancellor and Datary cease at the death of the Roman Pontiff. The office of the Secretary of State also ceases at the same time; but the Secre-

tary of the College of Cardinals fulfils the duties. If this latter office become vacant, it is filled by a vote of the College of Cardinals. It may be added that the Cardinal Vicar of the City of Rome remains in the discharge of his duties after the death of the Pontiff; if he should die before the election of the Pontiff, his Vicegerent assumes the office, having the same authority as the Cardinal Vicar himself, during the remainder of the interregnum.

In conclusion, it is of interest to note that the College of Cardinals at the death of the Roman Pontiff is much limited in its powers. According to the Constitution *Vacante Sede Apostolica*, that College has no authority or jurisdiction in those matters which belonged to the Pontiff when living, but it is bound to reserve them for the future Pontiff. The exercise of any such authority would be null and void, save in so far as it is permitted in this Constitution. The College of Cardinals is forbidden to dispose of the rights of the Apostolic See in any way whatsoever, or to attempt to detract from those rights either directly or indirectly. On the contrary the members of the Sacred College are bound to guard and defend those rights. Besides, it is ordained that the laws enacted by the Roman Pontiff cannot be corrected by the College of Cardinals during the interregnum; nor can this College in any respect add to, subtract from, or dispense from those laws. This enactment refers in a special manner to the Pontifical Constitutions made for regulating the election of the Roman Pontiff. However, if any doubt should arise about the interpretation of the enactments contained in the Constitution *Vacante Sede Apostolica*, or about the manner in which they are to be reduced to practice, it belongs to the Sacred College of Cardinals alone to pronounce an opinion thereon.

M. MARTIN, S.J.

St. Louis, Missouri.

PROMISES—THEIR NATURE AND OBLIGATION.

PROMISES are so frequently made, and so lightly entered into, and their neglected or belated fulfilment is a matter of such common occurrence that one is often disposed to think that the responsibility they involve, and the culpability that attaches to their violation, are but slight. But, on the other hand, we are so often satisfied, and our minds are so set at rest when we have obtained some one's promise—even though he has no special claim to have it honored—to do or avoid certain actions, that it would seem as if we considered that he had contracted a serious obligation and responsibility. It is thus very necessary for the priest to be conversant with their nature and obligation, and so I propose to delineate the precise gravity of the burden that the passing of our word entails, and, with a view to this, the source from which the obligation emanates.

Considering that promises are made to God, to ourselves, and to our neighbors, they may be conveniently divided into the following categories: vows and sacramental promises, where, in both instances, the promise is made to God and directly accepted and registered in Heaven; good intentions, where we make the promise to ourselves, and either keep it entirely secret, or if we divulge it to others, do so without the desire of conceding them any advantage thereby; and, finally, the ordinary pledging of our word to one of our fellowmen where his temporal advantage is the object intended.

I.

It is not my purpose to treat the question of vows in any detail; the subject is too comprehensive and receives treatment, adequate and definite enough, in the ordinary manuals of theology. But it may be advisable to consider the fundamental question, whence the obligation of a vow arises. When we make a vow, do we mark out a supererogatory line of duty for ourselves in the virtue of fidelity, or religion, or justice? In other words, is the duty of fulfilling the vow incumbent on us because we have made a promise, or because that promise has been made to God, or because we have to a certain extent forfeited ownership over the object promised?

According to St. Thomas,[1] a vow is a promise made to God, and consequently every one admits that it constitutes an act of the virtue of fidelity, at the least. But it has this characteristic, of course, in common with every other promise, and its distinctive, specific nature is looked for by all the theologians in the fact that it is an exercise of the virtue of religion also—an ideally practical and suggestive way of acknowledging our duty to God, as the principal Author of our being and all our actions. And hence the obligations it entails are discussed in Moral Theology under the virtue of religion.

But I believe that in addition the taking of a vow pertains to the virtue of justice, and that the discharge of our duties to God, in so far as they are dictated by that virtue, is compromised by the complete neglect or dilatory performance of our promises. This view is not usually emphasized in analyzing the morality of vows, because religion is higher in the scale of virtues than justice: in fact it is the first of the moral virtues. And consequently, it is as an exercise of that virtue that we are to gauge the highest excellence of the observance of vows, and the deepest malice of their neglect. Accordingly, it is not considered necessary to dwell on the subordinate grades of morality connected with them, whether in relation to the virtue of fidelity or justice.

Besides, it must be remembered that this doctrine would be *a priori* unpalatable to those who share a prepossession against the view that any relation of justice can intervene between God and His creatures.

The reason why I consider that the promise which, according to St. Thomas, constitutes a vow is one binding in justice is that otherwise every promise we make to do a good action in honor of God would be a vow. We make many such promises explicitly or implicitly to God in deference to His claims on our allegiance, as the Author of our existence and faculties. And surely these are not all vows, as they should be if the sole criterion of a vow is its relation to the virtue of religion. It would seem then, in order to differentiate between vows and the ordinary promises that the good Chris-

[1] Summa Theol., II^{a}. II^{ae}., Q. 88, aa. 1 & 2.

tian makes every day when he is in communion with God, that it is necessary to hold that the virtue of religion supervenes on the alienating of the act or object to God. When we take a vow there is first as a substratum of merit an act of justice—an abandonment of our right to some object—and this is followed up by referring it to the honor of God, and in satisfaction of his claims on our service; in fact, this act of sacrifice is *eo ipso* endued with the merit of religion. For this generous renouncement back again into the hands of God of the freedom he has bestowed on us is a most striking and apposite attestation of His right to our actions.

Whereas, in the ordinary promises we make to Him, we do not attain this high degree of self-renunciation, for we do not abrogate our discretion to use our liberty in a particular way, we are content with making it clear that it is our present intention to exercise it in His honor. To go back on this intention afterwards, or to be unpunctual in discharging it, though it would be in some small degree disrespectful to God, and so a violation of religion, would be no infraction of the virtue of justice.

It is sometimes said that a vow is sufficiently discriminated from such a promise by the fact that the person making the vow assumes a new obligation. But unless this new obligation is one in justice, I am at a loss to conjecture what is its genesis, for it would be superfluous to assume an obligation in religion in pursuance of an end that may be achieved equally well without the obligation, viz. by the ordinary, simple promise.

Another reason showing that vows involve a duty toward the virtue of justice is that on the contrary supposition no vow could be taken under a venial obligation. For if it were an act of religion only and not of justice, its violation would be a direct slight and irreverence to God, and therefore not susceptible of a venial degree of malice. In many violations of religion, varying degrees of heinousness are recognized, because the objects that have suffered disparagement or indignity have different degrees of sacredness, and are related to God by ties of varying degrees of propinquity. The reverence appropriate to them is only *dulia*, consequently an irreverence only redounds more or less indirectly to the dis-

honor of God. But if the disrespect is not so much termed by the object itself, but is intended to, or actually does pointedly trench on the honor due to the Divine Majesty, then *parvitas materiae* is inadmissible. The insult in that case is no longer material, it has become formal and personal, and the amount or consequence of the object is lost sight of in the magnitude of the direct affront to God. And this would invariably be the fact in the case of vows, if the contrary hypothesis to that which I am defending were true. Because a private individual has no authority to consecrate, in any way, or impart any sacredness to the object of his vow, the special malice accordingly of breaking it can arise only because doing so is directly derogatory to God.

But the several degrees of culpability in breaking a vow are explained easily enough if we assume that the act of taking it is simply the perfecting and ordering by the higher motive of religion of a previous act of justice. For though the moral category of a vow must be deduced from the highest form that it assumes, that is, it must be classified as an act of religion, still, as such, it is consequent on, and must partake somewhat of the character of the antecedent act of justice. But it is a fundamental maxim in the theology of justice that a trivial matter cannot in any circumstances involve a grave obligation. And so it is no matter for wonder that even the infringement of religion incurred by the breaking of a vow is venial when the matter is small, for the malice of the act in the light of that virtue is to be estimated according to the axiom, "Accessorium sequitur principale." The virtue of religion dignifies indeed, and ennobles the act of justice, but without involving any change in the quantitative worth of the action measured by the standards of that virtue.

Even those theologians who do not specifically treat of a vow as an act of justice seem to accept this view implicitly, for whenever practicable they estimate the malice of violating it according to the value of the object judged by the rules of justice.[2]

The promise then that is made in a vow is an exercise of justice which is superseded, or rather exalted, by the motive of religion.

[2] Lehmkuhl, I, N. 446.

II.

Approximating closely in solemnity and responsibility to a vow is the *propositum*, or purpose of amendment, elicited in the sacrament of Penance with a view to absolution. In this case a promise is made, if not directly and in express words to God, at least indirectly to Him in the person of His minister. No vow of course is taken, for the general improvement of life or avoidance of sin is too indefinite, or rather too comprehensive, to be proper matter for it. Nevertheless I do not think that it is correct to say that this design of leading an improved life begets no new obligation, as is sometimes assumed.[3]

For, putting aside the fact that it engenders a new venial obligation in fidelity, it must be remembered that, when we resolve to go to Confession, our duty of repentance for the past and determination for the future, under the virtue of penance, and which was hitherto in abeyance,[4] has become urgent. Moreover, this same obligation is incumbent on us under the virtue of religion, for without the necessary *propositum* the reception of the sacrament would be a sacrilege. Now if we are constrained by regard for these two virtues to promise to lead an improved life for the future, we are equally bound by them to make the promise operative and useful after Confession. The only reason for insisting on the purpose of amendment in the sacrament is that it may become effectual in our future lives. And it seems preposterous to say that when we come to Confession we are bound under new obligations to have a certain plan of improvement drafted and adopted, and to hold that these new obligations cease the moment we leave the Confessional, and before we have done anything to put the plan into execution. A rescission or neglect of this resolve seems to me a violation of the virtue of penance that binds the sinner, not only to form, but to carry out, his design; and almost as gross a disrespect to the sacrament as if he had formed no project of improvement at all.

The very fact of having received absolution on the faith of his promise carries with it the obligation of honestly striv-

[3] Lehmkuhl, *Casus*, II, N. 257.
[4] Lehmkuhl, *Theol. Moralis*, II, N. 278.

ing to give effect to that promise in his future life, and of using it as a powerful aid and incentive to overcome temptation. Of course if the *propositum* is whittled down to mean merely a lukewarm, anæmic desire or a mere pious affection, its repudiation or abandonment would entail no sin, but the reverse seems true, if, as the etymology of the word implies, it connotes a definite end to be attained by effectual, preconcerted measures.

III.

Having now considered the promises that are made to God, either directly, or to His representative in the tribunal of Penance, we come to consider those promises whereby we ourselves are the sole beneficiaries, and in which neither is there any special reference to God, nor do we commit ourselves to any one else by making them.

A pledge or promise that does not pertain to Confession, to avoid intoxicating drink totally, or to abstain from abusing it, is a typical example of the class of promises I am alluding to. When a person realizes the need of imposing such a restraint on himself, he either makes up his mind to the restriction, without consulting anyone, or he takes some friend into his confidence, his wife, for instance; or, more often, he makes his intention known to a priest, takes counsel with him as to the limitation that would be advisable, and forthwith pledges himself to that.

In such a case, as a rule, a person incurs no new obligation toward God or in the virtue of religion. It is true that he consults God's minister, but not as it were in his strictly official capacity. He approaches the priest as a wise and prudent director in the same way as he would consult any layman in whom he could repose equal confidence. He makes the priest cognizant of his intention, in order to avail of his experience; he knows that the priest even in his purely social capacity is his most judicious friend, and is most competent to stimulate his flagging resolution or check its exuberance, as may be required. He relies on the priest's discernment to indicate the measure of restraint that is necessary or desirable, and on his influence and vigilance to assist him in observing it. Anyone of these reasons may operate in in-

ducing a person to take a pledge from a priest, rather than being content with registering it in his own consciousness, although he does not intend to assume any new obligation thereby.

If he took the pledge in Confession, and as an essential to a proper purpose of amendment, his obligation, as we have seen, would be much graver and its infringement would be counter to both the virtues of religion and penance; but if he voluntarily sacrifices his liberty either in Confession or outside it, even though he made a priest the depositary of his resolution, the promise would seem to bind only in fidelity. And hence the obligation in such circumstances is only venial, for fidelity merely binds us to be true to our word. It withholds [5] us from fickleness whereby we would be guilty of a certain irreverence toward our rational nature, and prevents our yielding to the natural mutability and waywardness of our characters. It helps to give stability and equipoise to our decisions, and to save us from vacillation which would be unworthy of the dignity and fixity of purpose that should be the characteristic of adult human nature.

The exercise of the virtue of fidelity is therefore, though important, merely an element in the slow and gradual formation of a steady, earnest, and reliable character, and consequently to trangress it in any particular instance cannot be more than a venial fault.[6]

I am aware of course that sometimes a total abstinence pledge is an absolutely necessary means of keeping those who are enslaved by the tyranny of a long-formed habit from gross excess in the use of intoxicating drink, and in such a case the violation of the pledge would undoubtedly be a grave sin, not however directly through breaking the promise, but through freely incurring the serious risk of mortal sin.

Moreover, I do not doubt that such pledges are sometimes made with a whole-heartedness and determination that reach the degree of renunciation required for a vow. Because it is not necessary to be cognizant of the exact nature of a vow, or even ever to have heard of a vow at all, in order to assume

[5] St. Thomas, II[a]. II[ae]., Q. 110, a. 2, ad 5; De Lugo, De Justitia et Jure, D. 23, N. 12.

[6] St. Alphonsus, L. III, N. 199.

its responsibility. It is sufficient, for instance, if a drunkard or other sinner, conscious of his own weakness and incompetence to use his liberty aright, wishes to bind himself as strictly as possible, and to surrender it entirely into the keeping of God. And there is no doubt that such a sacrifice is occasionally made in an ebullition of fervor or devotion, begotten of the sinner's vivid realization of his own frailty and need of the Divine help.

But, generally speaking, the ordinary promise that we make, outside the sacrament of Penance, at least, with a view to our own improvement, is only an act of fidelity, and binding under pain of venial sin.

IV.

Promises that are made for the temporal advantage of others are divided into onerous and gratuitous, according as some consideration is or is not given in exchange for them. In the case of onerous promises it is manifest that a right in strict justice is transferred to the promisee, otherwise what he gives as a compensation for the promise would be received under false pretences. For if one of the parties to an agreement accepts an obligation in justice, and alienates or restricts in any way his right to the disposal of his property, it is only on the understanding that the other submits to a similar disability. Of course, theoretically speaking, a mutual promise binding each side merely in fidelity is conceivable, where, namely, either party is unprepared to concede any claim to the other, but is willing to pledge himself to do so at some future time. However, in practice, if these mutual promises are made at the same time, the presumption is that they are not merely given in juxtaposition, but that they are reciprocal, that the relation of causality exists between them, and accordingly, that they constitute a real contract binding both parties in justice.

In gratuitous, unilateral promises, whether an obligation in justice, or one merely in fidelity, is undertaken is entirely at the discretion of the promisor [7] and very often can be gathered only from his own avowal. If he is not capable of sufficient introspection to analyze his state of mind when he made the

[7] Vide St. Alphonsus, L. III, N. 7, 20; Lacroix, L. III, p. II, N. 764.

promise, it will be helpful for the confessor when endeavoring to estimate his liability, to remember, if the prospective beneficiary did not accept the promise explicitly or implicitly, and still more if he was not determinately before the promisor's mind, that no right in justice was transferred. And again if the promisor had no gift in particular in view, or was only actuated by a vague spirit of generosity and benevolence, it is evident that he has not committed himself to the more serious obligation.

But if, on the other hand, the promise was made in writing, or before witnesses, and above all if he complied with all the formalities of the civil law touching its validity, the graver view of his responsibility must be entertained. Or if he wished to bind himself under pain of mortal sin to transfer the object, the obligation is one of justice, seeing that fidelity binds only *sub veniali*. Moreover, if he had any demur or hesitation in making the promise—made it in fact, not through any prepossession for the promisee, but through a sense of duty—the same conclusion is inevitable.

And furthermore, entirely irrespective of intention, if, in the expectation of the promise being fulfilled, the promisee incurred some expense which brought him in no return, and the promisor had anticipated that, the latter would be obliged either to give compensation for the loss or to make good his word.

But even though a promise is broken, provided the person who made it had no intention of assuming any liability in justice, and no material loss has accrued as a result of the defeated expectation, the obligation of restitution cannot be imposed. It is indeed true that a certain vexation and disappointment may have been caused to the promisee, but just as a robber is bound merely to repair the material loss he has occasioned, and is not required to make any compensation for the distress and anxiety of mind consequent on his action, so in this case it is recognized that personal wrong or injustice, though it may be palliated or condoned, can never be adequately repaired, and is quite beyond the purview of the Restitution treatise.

The doctrine in both cases, I suppose, is based on the view that *bona externa* can never be a compensation or equivalent

for *bona interna*; that our personal acts and faculties are not susceptible of comparison with material advantages; and that there is no ratio or ground for estimating the value of one in terms of the other. This view indeed is not only traversed by a considerable body of theologians, including St. Thomas,[8] but is in contravention of the practice of the civil courts, whose decisions are binding *post sententiam*. Still it has received such a large measure of support [9] that it is not only quite safe in practice, but it would be inequitable to adopt any other theory in the discharge of our duties in the tribunal of Penance.

DAVID BARRY.

Templeglantine, Ireland.

APOLOGETICS FOR THE COMMON MAN.

II.

THE first part of this paper closed with an indication of the relative positions of Church and Bible as a necessary subject of treatment in any scheme of popular apologetic. In view of modern, and Modernist, theories of the nature of Divine Revelation, it is also important that Catholics should be well instructed on the subject of revelation in general. The historical fact that God really has spoken to man in an objective manner, that this objectivity of God's revelation is especially shown forth and safeguarded from the assaults of subjectivism in the further fact that the Divine Message, when addressed to mankind in community, has always been conveyed through visible accredited teachers—first through Patriarchs and Prophets; then, in the fulness of time, through His own Son visibly moving amongst men in the flesh; and lastly by means of that Church which carries on the divine work of her Founder—these things must be well laid hold upon in view of the tendencies of our day. Against that interpretation of Religious History which, beginning with subjective principles, issues necessarily in subjectivism as its conclusion, must be brought the honest objective study of the events of that history in the light of the Church's own continuous life—their best and only trustworthy commentary.

[8] Summa Theol., II[a]. II[ae]., Q. 62, art. 2, ad. 2.

[9] St. Alphonsus, L. III, NN. 627, 1000.

Of the fact and nature of Revelation, of its true meaning, and of the signification of her own career, the Church is alike the only competent witness and exponent; and to study either the Scriptures, or Revelation, or ecclesiastical history without due regard to her testimony of these things is truly to be unscientific in the last degree. The truth of this must be fully proved and illustrated in the face of the modern tendency to look with suspicion upon all investigation of religion which does not start with the assumption that reference to religious authority of any kind is first to be put out of court. Yet the Catholic contention that the Church and her authoritative teaching must ever be kept in view by Catholic scholars is not only loyal, but truly scientific. To do otherwise than look to the Church as the true interpreter of facts that are, after all, events in her own life, is as unreasonable as to diagnose a case of illness without reference to what the patient says of his own feelings and past experience. Some Catholic apologists in the past have shrunk perhaps too much from insisting upon this true and reasonable principle in dealing with religion, and at times may have put more upon mere human reasoning or the bare words of Scripture than they could well bear without the confirmatory support of the Church's witness, which is not only that of a society having a moral personality continuous throughout the ages, but a society whose testimony of itself is divinely secured from error in all that pertains to faith and morals. It is necessary, indeed, to meet our opponents on common ground, and it would be erroneous, as already pointed out, to deny the validity of proofs from reason and from Scripture regarded simply as History; but after certain elementary positions have been established by their means—positions which the Church herself, particularly in the Vatican Council, has indicated—we should not hesitate to appeal to her own strong witness to the truth she teaches, as indeed she herself does in the Conciliar Constitution " De Fide " referred to above.

When he has laid the secure foundation of well-informed reliance upon the witness of the Church to truth, the popular apologist may go on to supply his readers or hearers with a reasonable justification of the faith that is in them: a justification that should be based upon the broad facts of human

nature, of history, and of common sense. The definitions of the Church supply an admirable lesson in this respect. They are so worded as to express her meaning plainly and unmistakably in the current language of the period at which they are put forth. They borrow phrases and expressions from philosophies, but such as are not too hard to understand, and will convey the sense intended with sufficient clearness to the mass of men; such too, that dealing as they do with broad facts and principles, no change in philosophical thought of later times should alter or obscure their meanings.

Since they deal with deep mysteries, they give scope indeed to learned theological comment which seeks to penetrate and illustrate their profound significance: but advanced theological knowledge is not necessary for salvation, and the right faith can be held and justified for ordinary work-a-day purposes with a more modest equipment than that of a Suarez or St. Thomas. The Scholastic Philosophy has the Church's preference, precisely because in its substance and broad outlines it is nothing else than the intelligent common sense of the normal "man in the street" systematized and elaborated. Its terms have entered the speech of every civilized nation, and though their meaning, in many instances, has changed in our English tongue, yet ordinary people still sufficiently apprehend at first sight what is intended by such terms as Person, Unity, Nature, Three-in-One; nor is it very difficult to explain what is meant by Substance, Accident, and other words which in the common parlance have changed their sense. The divine mysteries, indeed, which these words teach remain mysteries still, but the consecrated language of Scripture and the Church is competent and fitted to convey those analogical concepts of the eternal realities in which our knowledge of things Divine consists, and to which, even with revelation, it is restricted by our own finite nature, till the time when faith shall be lost in sight. They are true concepts, telling us the Truth, though they do not exhaust the contents of that Truth.

It may well be that the popular apologetic under consideration might usefully include some treatment of the Church's teaching on the real nature of dogmas; for this, like other Catholic and Christian principles till lately commonly taken for granted, has been covered with confusion and obscurity.

Dogmas have been represented as mere symbols, like the algebraical X, standing for a quantity wholly unknown in its real nature. This is a sad travesty of the true system of analogical concepts taught by St. Thomas. That system is the only one compatible with the uniform and constant utterance of dogmatic statements by our Blessed Lord, His Apostles, and the Church, concerning facts and truths pertaining to the Divine Nature and God's action in the world, facts and truths which are, indeed, beyond our full *comprehension*, though, with the help of faith and of revelation, brought within our capacities as to *apprehension*. When you pray, say "Our Father", was the command of Jesus. "God is One", "God is Good", "God is Love", "God is Threefold in Personality", teaches the Church after her Master. No human intelligence can fathom the full significance of the Fatherhood of God, or sound the infinite abyss of that Fatherly Love which is God's very Nature. Neither can we know to the full God's all-surpassing Goodness, nor comprehend the Unity in Trinity. Yet to simple and learned alike these words convey the truth. They are not meaningless. Faith itself obliges us to take them as they stand, and to believe them; and he who refuses makes shipwreck of that faith. Were they mere symbols, telling no real truth about the great realities beyond, we could ill uphold, with the Apostle, the grave importance of keeping to the form of sound words, which, indeed, meets with scanty respect from those who thus belittle the formulas of Faith. "We know *in part*, and we prophesy *in part*," said the great Apostle of the Gentiles,—for all his bright illumination from on high. But still he said "we *know*", "we see *now* through a glass in a dark manner, but *then* face to face"—yet so bright was that vision in the mirror of faith, so certain that knowledge which by faith he had, compared with the darkness and ignorance of those who knew not the Divine Master, that the Church salutes him to this day as "Teacher of all the World."[1] Not mere symbols of what we can in no wise know, but rather half-transparent veils through which shines as much as human eyes can receive of the light beyond, are those sacred

[1] Prayer for the Feast of the Conversion of St. Paul.

formularies in which Christ and His Church have spoken and do speak to us the Truth. In these days when so many know not how much to believe, or what the message is, a Catholic must run no risk of depreciating the vehicle of infallible speech by which God's message is conveyed.

Following, then, the method of the Church, a Catholic apologist should appeal to that broad philosophy which arises from right use of those God-given intellectual faculties common to all men; a philosophy enshrined in every language; a philosophy that holds its own in man's natural ways of thought and speech, in spite of the vagaries of the over-subtle mind that wants to go behind the first principles of all thought and knowledge. That philosophy can never lose its validity. Keeping to it, a Catholic has always solid ground on which to stand. Disputants may fight above him, manœuvring their intellectual air-ships. These may for a time cast a passing obscurity about him; but when their wreckage has fallen, the sun will shine again; and no matter what may be going on aloft, the solid ground is there beneath his feet; nor can he be accused of cowardice for preferring to keep his stand thereon. Some one, for instance, may tell him that it is absurd to believe in Transubstantiation, for the old scholastic idea of substance has long gone to the wall. He can answer that, whatever be the ultimate constitution of matter—concerning which his opponent knows no more than he does himself—one thing is not another, and there is something that makes each thing to be what it is; and he calls that something "substance", let others call it what they may. Perhaps he is told that for one and the same body to be in many places at one time is a palpable absurdity which only he whose mind is darkened by the grossest superstition can believe. He can answer that, even though he cannot explain the "*how*", yet "presence" is of many kinds, and not necessarily subject to earthly conditions of time and space. He may justly refuse to enter into a dispute involving dynamic and atomic and other theories in this connexion, seeing that great authorities tell us that "we do not yet know what matter is, and it is probable that we shall never be able to obtain an exact and complete conception of its true nature". Or he may quote the well-known words of Cardinal Newman in his *Apologia,*

upon this same Catholic Dogma of Transubstantiation: "People say that the doctrine . . . is difficult to believe . . . It is difficult, impossible to *imagine*,[2] I grant . . . but how is it difficult to believe? . . . For myself, I cannot indeed prove it, I cannot tell *how* it is; but I say, why should it not be? What's to hinder it? What do I know of substance or matter? Just as much as the greatest philosophers, and that is nothing at all; so much is this the case, that there is a rising school of philosophy now, which considers phenomena to constitute the whole of our knowledge in physics. The Catholic doctrine leaves phenomena alone. It does not say that the phenomena go; on the contrary, it says they remain; nor does it say that the same phenomena are in several places at once. It deals with what no one on earth knows anything about, the material substances themselves." With this passage should certainly be read the wise comment of Fr. Joseph Rickaby, S.J.,[3] which will obviate possible misunderstanding. He says: "The Cardinal in this passage writes in the easy epistolary style which he often affects, not in the solemn and strict phraseology of a legal document, civil or ecclesiastical. Newman knew, as well as any man, that substance is the reality that underlies appearances, the objective unity of those appearances, the noumenon, or thing in itself. We know that and we say that; and, thanks to that modicum of knowledge, transubstantiation is not to us a *vox nihili*", etc.

The question of the History of Religions looms large in these times. The London Catholic Truth Society is now publishing a useful series of brochures upon the subject. It is from the historical side that most objections against Catholicism are now being brought. The endeavor is made to prove that our Religion is but one of many which history—of a certain kind—has proved to be due to natural development in the mind of man. The Modernist attempt to reconcile this alleged development with Catholic teaching and the Catholic system results in the abolition of all objective revelation, and the breaking down of all distinction between the natural and supernatural orders. The ground covered by objections from modern methods of interpreting history is very extensive; and

[2] Italics mine.

[3] *God and His Creatures*, p. 391, note.

here, consequently, there is especial need of sound general principles that shall prevent the ordinary Catholic from taking harm. The inspiration of Holy Scripture, the nature and action of the Infallibility of Pope and Church, the historical validity of the early Old Testament narratives, as well as a subject less likely to be brought under the notice of the common run of men—I mean the action of Divine Grace upon the soul—are all parts of a very wide field involving the fact and mode of the Divine Action upon men, whether in inspiring the Sacred Writers or protecting the Holy See and the Church Catholic from error in their official utterances, or in making any revelation, written or otherwise, at all. A question of narrower extension, but wholly important, is that of the Church's own history, and of difficulties brought forward with the intent of showing that the Catholic system in one point or another has at certain times broken down. Here again, we may appeal to the narrower as affording an explanation of the problems of the wider question—to the Church's own history as throwing light upon the history of religion in general and of all that came before her time.

Regarding the events of Church history, it may be shown to Catholics how the broad stream of that history is overwhelmingly demonstrative of the claims of the Catholic and Roman Church; how the onward sweep of that grand stream is not checked by the few snags or weeds that gather here and there at some projecting point, large though that point may bulk in the view of those whose purpose or training leads them to look out for difficulties. It may require a somewhat elaborate exposition to explain that neither Honorius nor Virgilius, nor, in more modern times, the judges of the perpetual Galileo in any way compromised the infallibility of Rome; yet for all that Catholic Christians right through have looked to Rome for a guidance which they accept as the very oracles of God, from the time when Clement told the Christians of Corinth that Christ spoke through him, and Irenæus magnified the *principalitas* of Rome, down to the day when loyal Catholics hailed the Encyclical *Pascendi* as a note of deliverance.

In respect to the larger question—larger, that is to say, in the variety of problems it embraces—the apologist must

point out that a necessary element of mystery resides in every instance of God's action upon men. All great intellectual heresies, down to the latest of them just condemned, may be attributed to the vain attempt of human minds to explain mysteries beyond the point where research should give place to adoration. This much we can lay down—that the Divine action does not destroy, but uses and acts through, the faculties of human instruments. Hence will inspired writers give evidence in their writings of the influences of time and place and personal character; hence will Popes and Councils normally be required to pursue careful investigations, with all the apparatus of theological learning at their command, as a preliminary to definition. Hence, too, like the words of the Scriptures themselves, the pronouncements of the Church, her creeds and formularies, will sometimes seem to imply to those who know no better a view of nature and the world which later science corrects, though it by no means touches the divine truth taught. Thus to men of a former age, for instance, the words "He ascended into Heaven" seemed to mean that our Lord passed through the solid sphere which they conceived to form the sky. We are better informed now as to the physical constitution of the universe; but the truth taught by that article of the Creed is in no wise changed. For the same reasons development of doctrine—no purely natural evolution of subjective impressions received from the "Divine within", or of attempted formulations of the inexpressible "Unknown"; no forcing of the "general opinion" upon an unwilling and backward Hierarchy for reluctant registration and approval—the said common opinion being in reality the ideas of an "enlightened" few—not this, but a sane and legitimate development, as taught from the days of St. Vincent of Lerins, a development guided by the Holy Spirit, and therefore harmonizing with the exclusive Teaching Office of that Hierarchy established by the same Holy Spirit,—such a development will give scope for the delineation of the working of human minds under the Divine action.

Following this line of thought it will be seen also how the laws and doctrines of Judaism and of Christianity may have their similitudes in other religions, and yet, the one for a period of preparation, and the other now for all time the only true Faith. For it is distinguished by a superiority,

and by miracles and prophecies, which show its laws and doctrines to have come by supernatural action from God, and not merely to exist as specimens, in the religious sphere, of the survival of the fittest.

But when all is said there still must remain in all these questions that element of mystery which, dealing as they do with the action of the Infinite upon the finite, is altogether inseparable from them. This very element of mystery, however, when the principles above laid down are grasped, will be seen as not only necessary, but as a mark and sign of the truth which, were it not mysterious, were it able to be pursued to its utmost recesses, would be thereby revealed as finite, and no supernatural truth at all.

Another widely ranging field for popular apologetic is to be found in the consonance of the Catholic Religion with the needs and nature of man. Here a truly useful argument has been spoilt, or rather would have been spoilt by the Modernists had it been possible for them to have their own way in the Church of God. These needs of man's nature will not *prove* Catholicism to be true; nor is faith merely the "response of the soul to a felt need of the divine". God might have chosen some other way to teach man than by a visible and infallible Church; and the Divine Omnipotence could have done without Sacraments as the channels of His grace. But the fact that in the Church we have an organization eminently fitted to man's twofold nature as bodily and spiritual at once, and still more that we can see in Her, and in the sacramental system an image and even as it were a continuation of the Incarnation, is a most persuasive *argumentum convenientiae*. The common man can easily appreciate its force, and will easily apprehend that the religion fitted for all is certainly not that purely "spiritual" form of religion the attempt to carry which into practice has given the world so many strange phenomena in the sphere of worship and belief. He will realize without much difficulty how man naturally ascends by the lower and material things of sense to the apprehension of things spiritual; that just as he must use material images to describe the operations even of his own mind, so too, the invisible eternal verities are fitly presented to him, and *truly* presented to him in the vesture of things visible and palpable. He will perceive, too, how fitly the out-

ward sign of a Sacrament is made, by Divine power, the vehicle and instrument of inward grace. These things must be so put to him, indeed, as to obviate all danger of subjectivism when we wish to show the correspondence between man's aspirations after ideal goodness and beauty and truth, and the revelation of the Infinite Truth and Beauty and Goodness in the doctrines and practices of the Church. We must shun all peril of pragmatism when we appeal to the test "by their fruits ye shall know them". The external and objective proofs of revelation must be kept in their rightful place, or there will be the risk of running into a whole class of errors in apologetic method, revived by Modernism in spite of their condemnation in the Vatican Council; by successive Popes from Gregory XVI to Leo XIII; and now again by Pius X. Man needs teaching, and life is all too short for the process of elaborating a religion from within, even were a satisfactory result possible by that process. His teacher must have authority, and, in the sphere of religion, *divine* authority, attested by objective and palpable proofs. The clearest demonstration of the wrongfulness of all subjective and idealist systems of philosophy and of their application to life and religion will be found in the moral effects that ensue when that application is logically carried out. Set these ideas to work, and in a short time faith will have no basis, and conduct no sanction apart from what each one thinks and wills. Already these effects are seen in the loose morality and general scepticism preached in many popular writings and utterances. The common man is not likely to experiment with such notions when he understands this; his own philosophy of common-sense will reveal to him the true emptiness of a system which rejects the time-honored proofs of miracle and prophecy and the evident working of God in that scheme of salvation which He has *de facto* wrought out by the Incarnate Word and visibly projected in the Church; lifting men, indeed, to the sublimest heights of spirituality, but not disdaining to use in our favor the "things that are made", through which, in Natural and Supernatural Religion alike, in the manner proper to each, and with the differences that follow from the distinct characters of the two, the "invisible things of Him are seen, so as to be known thereby."

Norwich, England. H. G. HUGHES.

Analecta.

ACTA PII PP. X.

I.

SODALIBUS ASSOCIATIONIS REPARATIONIS SACERDOTALIS INDULGENTIA PLENARIA CONCEDITUR.

PIUS PP. X.

Ad perpetuam rei memoriam. — Dilectus filius Maria Eduardus Mott, sacerdos Congregationis Missionis atque alter a Moderatore generali Associationis sacerdotalis Reparationis, quae quidem associatio sacerdotibus praesertim coalescit, per modum vero exceptionis aliis etiam personis constat, dummodo aliquo voto Deo iam fuerint addictae, retulit ad Nos inter sodales frugiferae huius Associationis, non paucos reperiri qui ut reparationem tam gravibus pro Ecclesia Dei temporibus, maxime necessariam curent, semetipsos immolandos Deo, quasi piaculares hostias offerant. Hoc quidem summum christianae pietatis officium, debita laude dignum Nobis visum est; in exhortatione enim, quam pro catholico clero die IV Augusti anno MDCCCCVIII edidimus, declarare non dubitavimus haud paucas esse generosioris virtutis animas quae ob eandem

reparationis causam, vere victimas Deo votivas, non intermissa contentione exhibeant, atque hoc quidem iucundum Nobis accidere. Verum ut hae voluntariae hostiae (quae ut mos est in Associatione memorata, coeteris sodalibus ignotae, soli Deo cognitae sunt) in ardua quam ingressae sunt via, alacrius pergere studeant, enixas Nobis supra recensitus sacerdos subdirector generalis preces humiliter adhibuit, ut sodales qui tantum opus susceperint indulgentiarum praesidio munire de Apostolica benignitate velimus. Nos autem precibus his, quantum in Domino possumus, annuere volentes, sodalibus memoratae Associationis Reparationis, nunc et in posterum ubique terrarum existentibus, qui sese Deo, ut supra diximus, victimas piaculares exhibeant, si vere poenitentes et confessi ac S. Communione refecti, ac sui in victimas oblationem renovantes, quinque Crucifixi Domini vulnera devote osculati sint, semel in mense plenariam omnium peccatorum suorum indulgentiam et remissionem, quam etiam animabus Christifidelium in Purgatorio detentis per modum suffragii applicabilem, misericorditer in Domino concedimus et largimur. Praesentibus perpetuo valituris. Volumus autem ut praesentium litterarum transumptis, seu exemplis etiam impressis, manu alicuius notarii publici subscriptis et sigillo personae in ecclesiastica dignitate constitutae munitis, eadem prorsus fides adhibeatur, quae adhiberetur ipsis praesentibus si forent exhibitae vel ostensae.

Datum Romae apud S. Petrum, sub annulo Piscatoris, die XXVIII *Aprilis* MCMX, Pontificatus Nostri anno septimo.

R. CARD. MERRY DEL VAL,
a Secretis Status.

L. * S.

II.

CONSTITUITUR SUPREMUS MODERATOR PRO ASSOCIATIONE REPARATIONIS SACERDOTALIS.

PIUS PP. X.

Dilecte fili, salutem et apostolicam benedictionem. — Piam frugiferamque Associationem, quae e sacerdotibus praecipue constans, nomen atque institutum *Sacerdotalis Reparationis* habet, peculiari benevolentiae Nostrae significatione etiam

nuper prosecuti sumus, caelestibus eam thesauris libentes locupletando. Vehementer enim probavimus finem sibi ab ipsa propositum, utpote quae religionis caritatisque operibus iniurias in tanta temporum acerbitate Deo ab iis, qui minus debeant, illatas resarcire studeat; et grato accepimus animo nonnullos eius sodales, se etiam piaculares victimas exhibendo, reparationem pro illorum peccatis offerre; sociosque universos omni ope adniti, ut qui e tanta vitae dignitate in culpam inciderint, ad muneris decus omnino revocentur. Quare cum tu, dilecte fili, a Nobis suppliciter petieris ut huiusmodi Consociationem novis privilegiis augere dignaremur, Nos piis hisce votis propensa voluntate censuimus obsecundandum. Praesentium igitur tenore Apostolica auctoritate Nostra Superiorem Generalem Congregationis Missionis pro tempore existentem, praedictae Associationis Reparationis Sacerdotalis Supremum Moderatorem perpetuo facimus et constituimus, eique omnia et singula tribuimus iura et praerogativas, quae huius officii sunt propria. Praeterea opportunum esse ducimus, ut quaelibet alia Consociatio, tum erecta tum in posterum ubique terrarum erigenda, cuius sodales ad eumdem finem Sacerdotalis Reparationis animos intendant, memoratae principi Associationi, quo communes et exoptati fructus satius percipiantur, adnectatur. In contrarium non obstantibus quibuscumque.

Datum Romae apud S. Petrum, sub annulo Piscatoris, die II Maii MCMX, Pontificatus Nostri anno septimo.

R. Card. Merry del Val,
a Secretis Status.

L. * S.

III.

Dilecto Filio Nostro Andreae S. R. E. Presb. Card. Ferrari Archiepiscopo Mediolanensi.

Dilecte Fili Noster, salutem et Apostolicam benedictionem. —Communem epistolam, a te tuisque sacerdotibus e dioecesana Synodo ad Nos missam, plane dignam agnovimus hominibus iis, quos disciplina Caroli Borromaei rite conformatos esse sciremus: cuius quidem sanctissimi Episcopi cum mirabilis fuisset erga Pontificem Romanum pietas et fides, iure vos

dicitis factum divinitus, ut ipsius cor, in condiendo corpore, servaretur integrum, Romamque, religiose custodiendum, mitteretur. Etenim ex eis litteris licuit perspicere, quo studio flagretis ipsi, ut summam et mentis et animi vestri cum Vicario Iesu Christi coniunctionem retineatis constanter, omnique observantia obedientiaque probetis. Pergratum Nobis id quidem accidit; gratius autem fuerit, si cum ceteris praescriptionibus Nostris, tum iis praecipue, quae sunt vel de sancte instituenda, uti sacerdotes decet, vita, vel de tuenda integritate fidei catholicae, vel de christiana doctrina tradenda populo, diligenter vos, quemadmodum soletis et promittitis, satis feceritis. Adsit vobis beatus Antistes suo apud Deum patrocinio, precamur; Nosque auspicem divinorum munerum, tibi, dilecte Fili Noster, et omni Clero tuo Apostolicam benedictionem paterna caritate impertimus.

Datum Romae apud S. Petrum, die III Iunii MCMX, Pontificatus Nostri anno septimo.

PIUS PP. X.

S. CONGREGATIO S. OFFICII

(Sectio de Indulgentiis).

DUBIA CIRCA INTERPRETATIONEM MOTUS PROPRII "CUM PER APOSTOLICAS" DIEI 7 APRILIS 1910.

Feria IV, die 15 Iunii 1910.

Exortis circa interpretationem Motus Proprii "*Cum per Apostolicas*" diei 7 Aprilis anni currentis quibusdam dubiis, Supremae huic Sacrae Congregationi S. Officii sequentia quaesita proposita sunt, videlicet:

1.° Utrum S. Congregationi S. Officii recognoscendae exhiberi debeant concessiones Indulgentiarum et facultatum Indulgentias respicientium quae ante diem 1 Novembris 1908 a S. Congregatione tunc temporis Indulgentiis praeposita et a Secretariis Brevium et Memorialium obtentae fuerunt?

2.° An dictae exhibitioni sint obnoxiae concessiones Indulgentiarum facultatumque Indulgentias respicientium quae a Brevium Secretaria obtentae sunt post diem 1 Novembris 1908; quaeque sive ante sive post eamdem diem 1 Novembris 1908 a quovis alio, praeter recensita, S. Sedis Officio seu Dicasterio prodierunt?

3.° An Indulgentiae ac facultates Indulgentias respicientes ante diem 1 Novembris 1908 aliter quam per tramitem alicuius ex supra laudatis S. Sedis Officiis seu Dicasteriis obtentae, debeant et ipsae S. Congregationi S. Officii exhiberi ab eaque recognosci sub poena nullitatis?

4.° Utrum S. Congregationi S. Officii recognoscendae, ut supra, exhiberi debeant facultates, quae conceduntur ex peculiari Apostolico privilegio ab Ordinibus Religiosis, tamquam ipsorum propriae, benedicendi pias imagines, coronas, scapularia, numismata et similia (utpote a Minoribus pro Crucifixis ad Viam Crucis, a Praedicatoribus pro coronis Rosarii, a Carmelitis pro scapularibus B. M. V. de Monte Carmelo, etc.) eisque Indulgentias adnectendi?

Quibus mature perpensis, Emi ac Rmi DD. Cardinales Inquisitores Generales in plenario conventu habito feria IV die 15 curr. mensis Iunii respondendum decreverunt:

Ad 1.^{um} Negative.

Ad 2.^{um} Affirmative ad utramque partem.

Ad 3.^{um} Affirmative.

Ad 4.^{um} Negative.

Sequenti vero feria V die 16 eiusdem mensis SSmus D. N. Pius divina providentia PP. X in solita audientia R. P. A. Adsessori S. Officii impertita Emorum Patrum resolutiones adprobare et confirmare dignatus est atque insimul declarare "non fuisse suae intentionis comprehendere sub N. 1° Motus Proprii "*Cum per Apostolicas*" facultatem Benedictionem Apostolicam cum Indulgentia Plenaria una alterave vice vel determinato alicui personarum coetui impertiendi".

Romae, ex Aedibus S. Officii, die 17 Iunii 1910.

ALOISIUS GIAMBENE, *Substitutus pro Indulgentiis.*

L. * S.

S. CONGREGATIO DE SACRAMENTIS.

I.

DECRETUM DE AETATE ADMITTENDORUM AD PRIMAM COMMUNIONEM EUCHARISTICAM.

Quam singulari Christus amore parvulos in terris fuerit prosequutus, Evangelii paginae plane testantur. Cum ipsis enim

versari in deliciis habuit; ipsis manus imponere consuevit; ipsos complecti, ipsis benedicere. Idem indigne tulit repelli eos a discipulis, quos gravibus his dictis reprehendit: *Sinite parvulos venire ad me, et ne prohibueritis eos; talium est enim regnum Dei.*[1] Quanti vero eorundem innocentiam animique candorem faceret, satis ostendit, quum, advocato parvulo, discipulis ait: *Amen dico vobis, nisi efficiamini sicut parvuli, non intrabitis in regnum coelorum. Quicumque ergo humiliaverit se sicut parvulus iste, hic est maior in regno coelorum. Et qui susceperit unum parvulum talem in nomine meo me suscipit.*[2]

Haec memorans catholica Ecclesia, vel a sui primordiis, admovere Christo parvulos curavit per eucharisticam Communionem, quam iisdem subministrare solita est etiam lactentibus. Id, ut in omnibus fere antiquis libris ritualibus ad usque saeculum XIII praescriptum est, in baptizando fiebat, eaque consuetudo alicubi diutius obtinuit; apud Graecos et Orientales adhuc perseverat. Ad summovendum autem periculum, ne lactentes praesertim panem consecratum eiicerent, ab initio mos invaluit Eucharistiam iisdem sub vini tantum specie ministrandi.

Neque in baptismate solum, sed subinde saepius divino epulo reficiebantur infantes. Nam et ecclesiarum quarundam consuetudo fuit Eucharistiam praebendi puerulis continuo post clerum, et alibi post adultorum Communionem residua fragmenta iisdem tradendi.

Mos hic deinde in Ecclesia latina obsolevit, nec sacrae mensae participes fieri coeperunt infantes, nisi illucescentis rationis usum aliquem haberent et Augusti Sacramenti notitiam quandam. Quae nova disciplina, ab aliquot Synodis particularibus iam recepta, solemni sanctione firmata est oecumenici Concilii Lateranensis IV, anno MCCXV, promulgato celebri canone XXI, quo fidelibus, postquam aetatem rationis attigerint, sacramentalis Confessio praescribitur et Sacra Communio, hisce verbis: "Omnis utriusque sexus fidelis, postquam ad annos discretionis pervenerit, omnia sua solus peccata confiteatur fideliter, saltem semel in anno proprio sacerdoti, et iniunctam sibi poenitentiam studeat pro viribus

[1] Marc., x, 13, 14, 16. [2] Matth., xviii, 3, 4, 5.

adimplere, suscipiens reverenter ad minus in Pascha Eucharistiae sacramentum, nisi forte de consilio proprii sacerdotis ob aliquam rationabilem causam ad tempus ab eius perceptione duxerit abstinendum."

Concilium Tridentinum,[3] nullo pacto reprobans antiquam disciplinam ministrandae parvulis Eucharistiae ante usum rationis, Lateranense decretum confirmavit et anathema dixit in eos qui contra sentirent: "Si quis negaverit omnes et singulos Christi fideles utriusque sexus, quum ad annos discretionis pervenerint, teneri singulis annis, saltem in Paschate, ad communicandum, iuxta praeceptum S. Matris Ecclesiae, anathema sit".[4]

Igitur vi allati et adhuc vigentis decreti Lateranensis, Christi fideles, ubi primum ad annos discretionis pervenerint, obligatione tenentur accedendi, saltem semel in anno, ad Poenitentiae et Eucharistiae sacramenta.

Verum in hac rationis, seu discretionis aetate statuenda haud pauci errores plorandique abusus decursu temporis inducti sunt. Fuerunt enim qui aliam sacramento Poenitentiae, aliam Eucharistiae suscipiendae discretionis aetatem assignandam esse censerent. Ad Poenitentiam quidem eam esse aetatem discretionis iudicarunt, in qua rectum ab inhonesto discerni posset, adeoque peccari; ad Eucharistiam vero seriorem requiri aetatem, in qua rerum fidei notitia plenior animique praeparatio posset afferri maturior. Atque ita, pro variis locorum usibus hominumve opinionibus, ad primam Eucharistiae receptionem hinc decem annorum aetas vel duodecim, hinc quatuordecim vel maior etiam est constituta, prohibitis interim ab eucharistica Communione pueris vel adolescentibus praescripta aetate minoribus.

Istiusmodi consuetudo, qua per speciem tutandi decoris augusti Sacramenti arcentur ab ipso fideles, complurium exstitit causa malorum. Fiebat enim ut puerilis aetatis innocentia a Christi complexu divulsa, nullo interioris vitae succo aleretur; ex quo illud etiam consequebatur, ut praevalido destituta praesidio iuventus, tot insidiis circumventa, amisso candore, ante in vitia rueret, quam sancta mysteria delibasset. Etiamsi

[3] Sess. XXI, *de Communione*, c. 4.
[4] Sess. XIII, *de Eucharistia*, c. 8, can. 9.

vero primae Communioni diligentior institutio et accurata sacramentalis Confessio praemittatur, quod quidem non ubique fit, dolenda tamen semper est primae innocentiae iactura, quae, sumpta tenerioribus annis Eucharistia, poterat fortasse vitari.

Nec minus est reprobandus mos pluribus vigens in locis, quo sacramentalis Confessio inhibetur pueris nondum ad eucharisticam mensam admissis, aut iisdem absolutio non impertitur. Quo fit ut ipsi peccatorum fortasse gravium laqueis irretiti magno cum periculo diu iaceant.

Quod vero maximum est, quibusdam in locis pueri nondum ad primam Communionem admissi, ne instante quidem mortis discrimine, Sacro muniri Viatico permittuntur, atque ita, defuncti et more infantium illati tumulo, Ecclesiae suffragiis non iuvantur.

Eiusmodi damna inferunt qui extraordinariis praeparationibus primae Communioni praemittendis plus aequo insistunt, forte minus animadvertentes, id genus cautelae a Ianseniani erroribus esse profectum, qui Sanctissimam Eucharistiam praemium esse contendunt, non humanae fragilitatis medelam. Contra tamen profecto sensit Tridentina Synodus quum docuit, eam esse "antidotum quo liberemur a culpis quotidianis et a peccatis mortalibus praeservemur";[5] quae doctrina nuper a Sacra Congregatione Concilii pressius inculcata est decreto die XXVI mensis Decembris an. MDCCCCV lato, quo ad Communionem quotidianam aditus universis, tum provectioris tum tenerioris aetatis patuit, duabus tantummodo impositis conditionibus, statu gratiae et recto voluntatis proposito.

Nec sane iusta causa esse videtur quamobrem, quum antiquitus sacrarum specierum residua parvulis etiam lactentibus distribuerentur, extraordinaria nunc praeparatio, a puerulis exigatur qui in primi candoris et innocentiae felicissima conditione versantur, mysticoque illo cibo, propter tot huius temporis insidias et pericula indigent maxime.

Quos reprehendimus abusus ex eo sunt repetendi, quod nec scite nec recte definiverint, quaenam sit aetas discretionis, qui aliam Poenitentiae, aliam Eucharistiae assignarunt. Unam tamen eandemque aetatem ad utrumque Sacramentum requirit Lateranense Concilium, quum coniunctum Confes-

[5] Sess. XIII, *de Eucharistia*, c. 2.

sionis et Communionis onus imponit. Igitur, quemadmodum ad Confessionem aetas discretionis ea censetur, in qua honestum ab inhonesto distingui potest, nempe qua ad usum aliquem rationis pervenitur; sic ad Communionem ea esse dicenda est, qua eucharisticus panis queat a communi dignosci; quae rursus eadem est aetas in qua puer usum rationis est assequutus.

Nec rem aliter acceperunt praecipui Concilii Lateranensis interpretes et aequales illorum temporum. Ex historia enim Ecclesiae constat, synodos plures et episcopalia decreta, iam inde a saeculo XII, paulo post Lateranense Concilium, pueros annorum septem ad primam Communionem admisisse. Exstat praeterea summae auctoritatis testimonium, Doctor Aquinas, cuius haec legimus: "Quando iam pueri *incipiunt aliqualem* usum rationis habere, ut possint devotionem concipere huius Sacramenti (Eucharistiae), tunc potest eis hoc Sacramentum conferri".[6] Quod sic explanat Ledesma: "Dico ex omnium consensu, quod omnibus habentibus usum rationis danda est Eucharistia, quantumcumque cito habeant illum usum rationis; esto quod adhuc confuse cognoscat ille puer quid faciat".[7] Eumdem locum his verbis explicat Vasquez: "Si puer semel ad hunc usum rationis pervenerit, statim ipso iure divino ita obligatur, ut Ecclesia non possit ipsum omnino liberare".[8] Eadem docuit S. Antoninus, scribens: "Sed cum est doli capax (puer), cum scilicet potest peccare mortaliter, tum obligatur ad praeceptum de Confessione, et per consequens de Communione".[9] Tridentinum quoque Concilium ad hanc impellit conclusionem. Dum enim memorat Sess. XXI, c. 4: "parvulos usu rationis carentes nulla obligari necessitate ad sacramentalem Eucharistiae communionem", unam hanc rei rationem assignat, quod peccare non possint: "Siquidem, inquit, adeptam filiorum Dei gratiam in illa aetate amittere non possunt." Ex quo patet hanc esse Concilii mentem, tunc pueros Communionis necessitate atque obligatione teneri quum gratiam peccando possunt amittere. His consonant Concilii Romani verba, sub Benedicto XIII celebrati ac docentis, obli-

[6] *Summ. Theol.*, 3 part., q. 80, a. 9, ad 3.
[7] In S. Thom., 3 p., q. 80, a. 9, dub. 6.
[8] In 3 P., S. Thom., disp. 214, c. 4, n. 43.
[9] P. III, tit. 14, c. 2, § 5.

gationem Eucharistiae sumendae incipere " postquam pueruli ac puellae ad annum discretionis pervenerint, ad illam videlicet aetatem in qua sunt apti ad discernendum hunc sacramentalem cibum, qui alius non est quam verum Iesu Christi corpus, a pane communi et profano, et sciunt accedere cum debita pietate ac religione ".[10] Catechismus Romanus autem, " qua aetate, inquit, pueris sacra mysteria danda sint, nemo melius constituere potest quam pater et sacerdos, cui illi confiteantur peccata. Ad illos enim pertinet explorare, et a pueris percunctari, an huius admirabilis Sacramenti cognitionem aliquam acceperint et gustum habeant ".[11]

Ex quibus omnibus colligitur aetatem discretionis ad Communionem eam esse, in qua puer panem eucharisticum a pane communi et corporali distinguere sciat ut ad altare possit devote accedere. Itaque non perfecta rerum Fidei cognitio requiritur, quum aliqua dumtaxat elementa sint satis, hoc est *aliqua cognitio*; neque plenus rationis usus, quum sufficiat usus quidam incipiens, hoc est *aliqualis usus rationis*. Quapropter Communionem ulterius differre, ad eamque recipiendam maturiorem aetatem constituere, improbandum omnino est, idque Apostolica Sedes damnavit pluries. Sic fel. rec. Pius Papa IX litteris Cardinalis Antonelli ad episcopos Galliae datis die XII Martii anno MDCCCLXVI invalescentem in quibusdam dioecesibus morem protrahendae primae Communionis ad maturiores eosque praefixos annos acriter improbavit. Sacra vero Congregatio Concilii, die XV mensis Martii an. MDCCCLI Concilii Provincialis Rothomagensis caput emendavit, quo pueri vetabantur infra duodecimum aetatis annum ad Communionem accedere. Nec absimili ratione se gessit haec S. Congregatio de disciplina Sacramentorum in causa Argentinensi die XXV mensis Martii anno MDCCCCX; in qua cum ageretur, admittine possent ad sacram Communionem pueri vel duodecim vel quatuordecim annorum, rescripsit: " Pueros et puellas, cum ad annos discretionis seu ad usum rationis pervenerint, ad sacram mensam admittendos esse ".

Hisce omnibus mature perpensis, Sacer hic Ordo de disciplina Sacramentorum, in generali Congregatione habita die

[10] *Istruzione per quei che debbono la prima volta ammettersi alla S. Communione.* Append. XXX, P. II.

[11] P. II, *De Sacr. Euchar.*, n. 63.

XV mensis Iulii a. MDCCCCX, ut memorati abusus prorsus amoveantur et pueri vel a teneris annis Iesu Christo adhaereant, Eius vitam vivant, ac tutelam inveniant contra corruptelae pericula, sequentem normam de prima puerorum Communione, ubique servandam statuere opportunum censuit.

I. Aetas discretionis tum ad Confessionem tum ad S. Communionem ea est, in qua puer incipit ratiocinari, hoc est circa septimum annum, sive supra, sive etiam infra. Ex hoc tempore incipit obligatio satisfaciendi utrique praecepto Confessionis et Communionis.

II. Ad primam Confessionem et ad primam Communionem necessaria non est plena et perfecta doctrinae christianae cognitio. Puer tamen postea debebit integrum catechismum pro modo suae intelligentiae gradatim addiscere.

III. Cognitio religionis quae in puero requiritur, ut ipse ad primam Communionem convenienter se praeparet, ea est, qua ipse fidei mysteria necessaria necessitate medii pro suo captu percipiat, atque eucharisticum panem a communi et corporali distinguat ut ea devotione quam ipsius fert aetas ad SS. Eucharistiam accedat.

IV. Obligatio praecepti Confessionis et Communionis, quae puerum gravat, in eos praecipue recidit qui ipsius curam habere debent, hoc est in parentes, in confessarium, in institutores et in parochum. Ad patrem vero, aut ad illos qui vices eius gerunt, et ad confessarium, secundum Catechismum Romanum, pertinet admittere puerum ad primam Communionem.

V. Semel aut pluries in anno curent parochi indicere atque habere Communionem generalem puerorum, ad eamque, non modo novensiles admittere, sed etiam alios, qui parentum confessariive consensu, ut supra dictum est, iam antea primitus de altari sancta libarunt. Pro utrisque dies aliquot instructionis et praeparationis praemittantur.

VI. Puerorum curam habentibus omni studio curandum est ut post primam Communionem iidem pueri ad sacram mensam saepius accedant, et, si fieri possit, etiam quotidie, prout Christus Iesus et mater Ecclesia desiderant, utque id agant ea animi devotione quam talis fert aetas. Meminerint praeterea quibus ea cura est gravissimum quo tenentur officium providendi ut publicis catechesis praeceptionibus pueri ipsi interesse pergant, sin minus, eorundem religiosae institutioni alio modo suppleant.

VII. Consuetudo non admittendi ad confessionem pueros, aut numquam eos absolvendi, quum ad usum rationis pervenerint, est omnino improbanda. Quare Ordinarii locorum, adhibitis etiam remediis iuris, curabunt ut penitus de medio tollatur.

VIII. Detestabilis omnino est abusus non ministrandi Viaticum et Extremam Unctionem pueris post usum rationis eosque sepeliendi ritu parvulorum. In eos, qui ab huiusmodi more non recedant, Ordinarii locorum severe animadvertant.

Haec a PP. Cardinalibus Sacrae huius Congregationis sancita SSmus D. N. Pius Papa X, in audientia diei VII currentis mensis omnia adprobavit, iussitque praesens edi ac promulgari decretum. Singulis autem Ordinariis mandavit ut idem decretum, non modo parochis et clero significarent, sed etiam populo, cui voluit legi quotannis tempore praecepti paschalis, vernacula lingua. Ipsi autem Ordinarii debebunt, unoquoque exacto quinquennio, una cum ceteris dioecesis negotiis, etiam de huius observantia decreti ad S. Sedem referre.

Non obstantibus contrariis quibuslibet.

Datum Romae ex Aedibus eiusdem S. Congregationis, die VIII mensis Augusti anno MDCCCCX.

D. CARD. FERRATA, *Praefectus.*

PH. GIUSTINI, *a secretis.*

II.

DUBIA CIRCA DECRETUM DE SPONSALIBUS ET MATRIMONIO.

Vi legum inter Apostolicam Sedem et Regem fidelissimum Lusitaniae concordatarum, circa exercitium iuris regii patronatus in nonnullis dioecesibus Indiarum Orientalium, sancitum fuit ut quoad plures fideles iurisdictio quorundam Ordinariorum ea in regione sit personalis, non solum quia praefatis Ordinariis data est iurisdictio exclusiva et exempta in certa loca extra territorium continuum propriae dioecesis et intra territorium alterius dioecesis sita, sed etiam quia ob factam mutationem domicilii ab una dioecesi in aliam, iurisdictio sui cuiusque Ordinarii in subditum migrantem non amittitur. Et quod attinet etiam ad matrimonia ineunda, in comitiis S. C. de Prop. Fide una cum S. Congregatione Ecclesiasticis negotiis extraordinariis praeposita, die 11 septembris 1887, ad

dubium VI: "Utrum quoad parochialia, baptismos, matrimonia, communionem Paschalem, Extremam Unctionem et S. Viaticum exemptis (in Archidioecesi Bombayensi) liberum sit, si velint, recurrere ad Ordinarium loci vel sacerdotes eius, omissa quaestione de exemptione renuntianda", responsum fuit: "Negative"; et haec atque aliae eiusmodi decisiones deinde ad omnes dioeceses duplicis iurisdictionis extensae fuerunt.

At memorata circa parochialia personalis et exclusiva iurisdictio iis in dioecesibus impediri videtur, quoad matrimonia, ex edito Decreto *Ne temere, De sponsalibus et matrimonio,* iuxta quod iurisdictio Ordinariorum et parochorum, circa adsistentiam matrimoniis praestandam, facta est omnino territorialis.

Re quidem vera quoad parochos qui in territorio aliis parochis assignato subditos sibi habent, decisum est etiam a S. C. Conc. in *Romana et aliarum, Dubiorum circa decretum de sponsalibus et matrimonio*, die 1ª Februarii 1908, eos valide matrimoniis subditorum adsistere; nam proposito dubio IX: "Ubinam et quomodo parochus, qui in territorio aliis parochis assignato nonnullas personas vel familias sibi subditas habet, matrimoniis adsistere valeat", responsum fuit: "Affirmative, quoad suos subditos tantum, ubique in dicto territorio, facto verbo cum Sanctissimo". Sed haec resolutio, quoad tum validitatem cum liceitatem, iuribus parochorum territorialium officere non videtur; qui ideo, iuxta cit. decretum *Ne temere,* valide semper in propria paroecia, et licite quoque, praehabita menstrua alterutrius contrahentis commoratione, matrimoniis fidelium etiam exemptorum adsistere videntur.

Quapropter cum quaestio de praefata duplici iurisdictione in Indiis Orientalibus, quod spectat ad novas dispositiones decreti *Ne temere*, orta fuerit inter Achiepiscopum Bombayensem et Episcopum Damanensem, in generali conventu S. C. Conc. habito die 27 Iulii 1908 in *Romana et aliarum*, propositum est dubium VIII: "Utrum subditi dioecesis Damanensis, in dioecesi tamen Bombayensi commorantes, et e converso subditi dioecesis Bombayensis degentes in dioecesi Damanensi, ut validum et licitum ineant matrimonium, teneantur se sistere dumtaxat coram parocho personali, vel possint etiam coram parocho territorii"; cui dubio EE. PP. responderunt: *Dilata.*

Verum tum hodiernus Archiepiscopus Goanus, Patriarcha omnium Indiarum Orientalium honoris causa, nomine etiam Ordinariorum Provinciae Ecclesiasticae Goanae, tum, ex altera parte, praefatus Archiepiscopus Bombayensis ab H. S. C. iteratis precibus petiverunt ut quaestio dirimeretur; et Goanus Archiepiscopus notitias quoque locorum et personarum exposuit, pro quibus duplex iurisdictio viget: ideoque, ut mens erat S. Congregationis Concilii, quaestio quoad omnes eius generis dioeceses in Indiis Orientalibus suscepta est definienda.

Ad quam rem in plenario conventu huius S. C. de disciplina Sacramentorum, habito die 27 mensis Maii 1910 sequens dubium solvendum propositum fuit:

Utrum degentes in locis Indiarum Orientalium in quibus viget duplex iurisdictio, ut validum et licitum ineant matrimonium, teneantur se sistere dumtaxat coram parocho personali, vel possint etiam coram parocho territorii.

Et Emi ac Rmi Patres, re mature perpensa, proposito dubio respondendum censuerunt:

Attentis peculiaribus circumstantiis in casu concurrentibus. affirmative ad 1.am partem, negative ad 2.am, facto verbo cum SSmo.

Facta autem SSmo relatione de omnibus a R. P. D. Secretario eiusdem S. C., in audientia diei 29 Maii 1910, Sanctitas Sua Emorum Patrum decisionem approbare et confirmare dignata est.

Datum ex aedibus S. C. de disciplina Sacramentorum, die 2 mensis Iunii anno 1910.

D. Card. Ferrata, *Praefectus.*

L. * S.

Ph. Giustini, *Secretarius.*

S. CONGREGATIO DE RELIGIOSIS.

Dubia circa Interpretationem Declarationum diei 7 Septembris 1909.

Cum nonnulla dubia exorta fuerint circa rectam interpretationem Declarationum huius Sacrae Congregationis de Religiosis, d. d. 7 Septembris 1909, quoad articulum VI, Decreti *Auctis admodum*, eorum solutio ad hac eadem Sacra Congregatione expostulata fuit, nimirum:

1. Utrum praedictae Declarationes respiciant tantum Domus Religiosas studiorum solius Italiae, an etiam, eas ubique terrarum constitutas.

2. Utrum eisdem Declarationibus sese conformare debeant eae tantum Congregationes Religiosae, in quibus emittuntur vota, an etiam illae, quibus alumni ligantur simplici promissione perseverantiae, ut apud Eudistas.

3. Utrum, contracto vacationum tempore, et pressius aucto studiorum conatu, totus Theologiae cursus tribus tantum annis comprehendi possit; an potius per quatuor integros annos academicos, scilicet per quadraginta quinque menses integros, computatis vacationibus trium priorum annorum, semper protrahi debeat.

Et Sacra eadem Congregatio, re mature perpensa, respondendum censuit, prouti respondet:

Ad. 1. Negative ad primam partem; Affirmative ad secundam.

Ad. 2. Negative ad primam partem; Affirmative ad secundam.

Ad 3. Negative ad primam partem; Affirmative ad secundam.

Contrariis quibuscumque non obstantibus. Romae, die 31 Maii 1910.

Fr. I. C. Card. Vives, *Praefectus.*

L. * S.

F. Cherubini, *Subsecretarius.*

I.

Constitutio

qua nonnulla controversiarum capita inter episcopos et missionarios regulares angliae et scotiae definiuntur.

Leo Episcopus

servus servorum dei

Ad Perpetuam Rei Memoriam.

Romanos Pontifices Decessores Nostros paterno semper caritatis affectu inclytam Anglorum gentem fovisse, et monumentis suis testatur historia, et felicis recordationis Pius IX

in Litteris *Universalis Ecclesiae* III kalend. Octobris anno Incarnationis Dominicae MDCCCL datis, graviter ac diserte demonstravit. Quum autem per eas Litteras episcopalem hierarchiam idem Pontifex inter Anglos restitueret, cumulavit quodammodo, quantum temporum ratio sinebat, ea benefacta quibus Apostolica Sedes nationem illam fuerat prosequuta. Ex dioecesium enim restitutione pars illa dominici gregis ad nuptias Agni caelestis iam vocata, ac mystico Eius corpori sociata, pleniorem veritatis atque ordinis per Episcoporum gubernationem et regimen rursus adepta est. *Episcopi quippe*, inquit S. Irenaeus,[1] *successionem habent ab Apostolis, qui cum Episcopatus successione charisma veritatis certum, secundum placitum Patris, acceperunt,* atque inde fit, quemadmodum S. Cyprianus monet,[2] *ut Ecclesia super Episcopos constituatur, et omnis actus Ecclesiae per eosdem Praepositos gubernetur.*

Huic sane sapienti consilio mirifice respondit eventus; plura nimirum Concilia provincialia celebrata, quae saluberrimis legibus religiosa dioecesium negotia ordinarunt: latius propagata in dies catholica fides, et complures nobilitate generis et doctrina praestantes ad unitatem Ecclesiae revocati: clerus admodum auctus: auctae pariter religiosae domus non modo ex regularibus ordinibus, sed ex iis etiam recentioribus institutis, quae moderandis adolescentium moribus, vel caritatis operibus exercendis optime de re christiana et civili societate meruerunt: constituta pia laicorum sodalitia: novae missiones novaeque Ecclesiae quamplures erectae, nobili instructu divites, egregio cultu decorae; permulta etiam item condita orphanis alendis hospitia, seminaria, collegia et scholae, in quibus pueri et adolescentes frequentissimi ad pietatem ac litteras instituuntur.

Cuius quidem rei laus non exigua tribuenda est Britannicae gentis ingenio, quod prout constans et invictum est contra vim adversam, ita veritatis et rationis voce facile flectitur, ut proinde vere de ipsis dixerit Tertullianus *Britannorum inaccessa Romanis loca, Christo subiecta.*[3] At praecipuum sibi laudis meritum vindicant cum assidua Episcoporum vigilantia,

[1] *Adv. haer.* lib. IV, cap. 26, n. 2.
[2] Epist. 29 *ad lapsos.*
[3] Lib. *adv. iudaeos*, cap. 5.

tum Cleri universi docilis ad parendum voluntas, prompta ad agendum sollertia.

Nihilominus quaedam ex ipsa rerum conditione ortae difficultates dissensusque inter sacrorum Antistites et sodales ordinum religiosorum obstiterunt, quominus uberiores fructus perciperentur. Illi enim, cum praescripta fuisset per memoratas Litteras Praedecessoris Nostri communis iuris observantia, rati sunt se posse omnia decernere quae ad ipsius iuris executionem pertinent, quaeve ex generali Ecclesiae disciplina Episcoporum potestati permissa sunt. Plures contra gravesque causae prohibebant, ne peculiaris missionum disciplina, quae iam inveteraverat, repente penitus aboleretur. Ad has propterea difficultates avertendas et controversias finiendas Angliae Episcopi, pro sua in hanc Apostolicam Sedem observantia, Nos adiere rogantes, ut suprema auctoritate Nostra dirimerentur.

Nos vicissim haud gravate eam postulationem excepimus, tum quia nobilem illam nationem non minore quam Decessores Nostri benevolentia complectimur, tum quia nihil Nobis est antiquius, quam ut sublatis dissidii causis stabilis ubique vigeat mutua cum caritate concordia. Quo gravius autem et cautius a Nobis iudicatio fieret, non modo iis quae ultro citroque adducebantur iuribus et auctoritatibus diligenter animum adiecimus, sed etiam sententiam perrogavimus Congregationis specialiter deputatae aliquot S. R. E. Cardinalium a duobus sacris Consiliis, quorum alterum Episcoporum et Regularium negotiis expediendis praeest, alterum christiano nomini propagando. Hi cunctis accurate exploratis quae in deliberationem cadebant, et rationum momentis, quae afferebantur utrinque, religiose perpensis, fideliter Nobis exposuerunt quid aequius melius de singulis quaestionibus decernendum sibi videretur in Domino. Audito itaque memoratorum Cardinalium consilio, causaque probe cognita, supremum iudicium Nostrum de controversiis ac dubitationibus quae praepositae sunt per hanc Constitutionem pronunciamus.

Multiplex licet varieque implexa sit congeries rerum quae in disceptationem vocantur, omnes tamen ad tria potissimum capita commode redigi posse arbitramur, quorum alterum ad familiarum religiosarum exemptionem pertinet ab episcopali iurisdictione; alterum ministeria respicit, quae a regularibus

missionariis exercentur; tertium quaestiones complectitur de bonis temporalibus deque usu in quem illa oporteat converti.

Ad regularium exemptionem quod attinet, certa et cognita sunt canonici iuris praescripta. Scilicet quamvis in ecclesiastica hierarchia, quae est *divina ordinatione* constituta, presbyteri et ministri sint inferiores Episcopis, horumque auctoritate regantur;[4] tamen quo melius in religiosis ordinibus omnia essent inter se apta et connexa, ac sodales singuli pacato et aequabili vitae cursu uterentur; denique ut esset incremento et perfectioni *religiosae conversationis*[5] consultum, haud immerito Romani Pontifices, quorum est dioeceses describere, ac suos cuique subditos sacra potestate regundos adtribuere, Clerum Regularem Episcoporum iurisdictione exemptum esse statuerunt. Cuius rei non ea fuit causa quod placuerit religiosas sodalitates potiore conditione frui quam clerum saecularem; sed quod earum domus habitae fuerint iuris fictione quasi territoria quaedam ab ipsis dioecesibus avulsa. Ex quo factum est ut religiosae familiae, quas iure communi et Episcopis propter hieraticum principatum, et Pontifici maximo propter primatum Pontificium immediate subesse oporteret,[6] in Eius potestate esse porrexerint, ex Episcoporum potestate per privilegium exierint. Quum autem se ipso intra fines dioecesium vitam degant, sic huius privilegii temperata vis est, ut sarta tecta sit dioecesana disciplina, adeoque ut clerus regularis in multis subesse debeat episcopali potestati sive ordinariae sive delegatae.

De hoc itaque privilegio exemptionis dubitatum est, num eo muniantur religiosi sodales, qui in Anglia et Scotia missionum causa consistunt: hi enim ut plurimum in privatis domibus terni, bini, interdum singuli commorantur. Et quamvis Benedictus XIV in Constit. *Apostolicum ministerium,* III kalend. Iunii anno Incarnationis Dominicae MDCCLIII, memoratos missionarios regulares privilegio perfrui declaraverit, subdubitandum tamen Episcopi rursus in praesens existimabant, eo quod, restituta episcopali hierarchia, rem catholicam ad iuris communis formam in ea regione guber-

[4] Concil. Trid., sess. 23, *de sacram. ord.*, can. 7.

[5] S. Gregor. M., *Epist. III*, lib. IX.—Bened. XIV, *Epist. Decret., Apostolicae servitutis,* prid. Idus Mart. 1742.

[6] Concil. Vatic. Constit., *Pastor aeternus,* cap. 3.

nari oportet. Iure autem communi [7] constitutum est, ut domus, quae sodales religiosos sex minimum non capiant, in potestate Episcoporum esse omnino debeant. Insuper ipse Constitutionis Auctor visus est ponere privilegii causam in " publici regiminis legibus . . . quibus coenobia quaecumque prohibentur "; hanc vero causam compertum est fuisse sublatam, quum plures iam annos per leges liceat religiosis sodalibus in collegia coire.

Nihilominus haec tanti non sunt, ut reapse privilegium defecisse iudicemus. Nam quamvis hierarchiae instauratio faciat, ut res catholica apud Anglos ad communem Ecclesiae disciplinam *potentialiter* revocata intelligatur; adhuc tamen res ibi geruntur eodem fere modo atque in missionibus geri solent. Iamvero sacrum Consilium christiano nomini propagando pluries declaravit, Constitutiones Clementis VIII *Quoniam* IX kal. Iulii MDCIII, Gregorii XV *Cum alias* XVI kal. Septemb. MDCXXII, Urbani VIII *Romanus Pontifex* V kal. Septemb. MDCXXIV, itemque Constitutiones Innocentii X non esse de domibus atque hospitiis missionum intelligendas.[8] Ac merito quidem; nam quum dubium iamdudum fuisset propositum Clementi VIII, utrum religiosi viri ad Indos missi in culturam animarum existimandi essent quasi vitam degentes extra coenobii septa, proindeque Episcopis subesse Tridentina lege iuberentur, Pontifex ille per Constitutionem *Religiosorum quorumcumque* VI Idus Novembris MDCI decreverat eos " reputandos esse tamquam religiosos viventes intra " claustra " quamobrem " in concernentibus curam animarum Ordinario loci subesse: in reliquis vero non Ordinario loci, sed suis superioribus subiectos remanere ". Neque aliud sensit iudicavitque Benedictus XIV in suis Constitutionibus *Quamvis* V kal. Martii MDCCXLVI; *Cum nuper* VI Idus Novembris MDCCLI, et *Cum alias* V Iunii MDCCLIII. Ex quibus omnibus liquet, etiam hospitia ac domos quantumvis incolarum paucitate infrequentes huius, de quo agitur, privilegii iure comprehendi, idque non in locis solum ubi Vicarii apostolici, sed etiam ubi Episcopi praesunt; de Episcopis enim in Constitutionibus, quas memoravimus,

[7] Innocent. X, Constit. *Instaurandae*, die 15 Octob. 1652. Constit. *Ut in parvis*, die 10 Februar. 1654.

[8] S. Cong. de Prop. Fide 30 Ianuarii 1627; 27 Martii 1631; 5 Octobris 1655; 23 Septembris 1805; 29 Martii 1834.

agebatur. Apparet insuper rationem potissimam exemptionis missionariorum regularium in Anglia non esse exquirendam in legibus civilibus, quae coenobiis erigendis obessent; sed magis in eo salutari ac nobilissimo ministerio, quod a viris apostolicis exercetur. Quod non obscure Benedictus XIV significavit inquiens, "regulares Anglicanae missionis destinatos illuc proficisci in bonum sanctae nostrae religionis." Eamdemque causam pariter attulerat Clemens VIII, cum de sodalibus religiosis ad Indos profectis docuerat, ipsos antistitum suorum iussu illuc concessisse, ibique sub disciplina praefecti provinciae versari "ad praedicandum sanctum Dei evangelium et viam veritatis et salutis demonstrandam." Hinc post sublatas leges sodalitiis regularibus infensas, et hierarchia catholica in integrum restituta, ipsi Britannorum Episcopi in priori Synodo Westmonasteriensi testati sunt, rata sibi privilegia fore, "quibus viri religiosi suis in domibus vel extra legitime gaudent" quamvis "extra monasteria ut plurimum degant."

Quamobrem in praesenti etiam Ecclesiae catholicae apud Britannos conditione declarare non dubitamus: Regulares, qui in residentiis missionum commorantur, exemptos esse ab Ordinarii iurisdictione, non secus ac regulares intra claustra viventes, praeter quam in casibus a iure nominatim expressis, et generatim in iis quae concernunt curam animarum et sacramentorum administrationem.

Praecipuam hanc quam definivimus controversiam altera excipiebat affinis, de obligatione qua teneantur Rectores missionum creditam habentes animarum curam, eorumque vicarii, aliique religiosi sodales, facultatibus praediti quae missionariis conceduntur, ut intersint iis Cleri conventibus, quos *collationes* seu *conferentias* vocant, neque non Synodis dioecesanis. Cuius quaestionis vis et ratio ut intelligatur, praestat memorare quod in Concilio Westmonasteriensi Provinciali IV praecipitur his verbis: "Si duo vel plures sint sacerdotes in eadem missione, unum tantum primum designandum, qui gerat curam animarum et administrationem Ecclesiae . . . ceteros omnes curam quam habent animarum cum dependentia a primo exercere."[9] Comperta itaque natura facti de quo agitur, et semota tantisper ea quaestionis parte quae Synodos respicit,

[9] Dec. 10, n. 10.

ambigi nequit, quin Rectores missionum adesse debeant iis Cleri coetibus, qui *collationes* dicuntur. Namque eorum causa eadem ferme est ac parochorum; parochos autem etiam regulares ea obligatione adstringi et docuit Benedictus XIV Const. *Firmandis*, § 6, VIII Idus Novemb. MDCCXLIV, et sacrum Consilium Tridentinis decretis interpretandis pluries declaravit.[10] Recte igitur in praedicta Synodo Westmonasteriensi fuit constitutum "Ad suam collationem tenentur convenire, respondere parati omnes sacerdotes saeculares et regulares, salvis eorum iuribus, qui curam habent animarum." Aliter dicendum videretur de vicariis, aliisque religiosis viris apostolica munia obeuntibus. His enim integrum quidem est de *iure constituto* a memoratis collationibus abstinere, prout alias fuit a sacra Congregatione Concilii declaratum.[11] At Nos minime praeterit Concilium Romanum habitum anno MDCCXXV auctoritate Benedicti XIII iussisse confessarios omnes etiam ex ordinibus regularibus intra fines provinciae commorantes coetus illos celebrare " dummodo morales in eorum conventibus lectiones non habeantur." Quum autem quod sine effectu geritur id geri nullo modo videatur, sacrum Consilium christiano nomini propagando merito existimans domesticas regularium collationes in quibusdam missionum locis parum fructuosas ob exiguum sodalium numerum futuras, cunctis et singulis illic munere perfungentibus imperavit, ut Cleri conventibus interessent. Hisce igitur rationibus permoti declaramus, omnes missionum rectores Cleri collationibus adesse ex officio debere, simulque decernimus ac praecipimus ut iisdem intersint vicarii quoque, aliique religiosi viri missionariis facultatibus concedi solitis instructi, qui hospitia, parvasque missionum domos incolunt.

De officio conveniendi ad Synodum explorata Tridentina lex est:[12] " Synodi quoque dioecesanae quotannis celebrentur, ad quas exempti etiam omnes, qui alias, cessante exemptione, interesse deberent, nec capitulis generalibus subduntur, accedere tenentur. Ratione autem parochialium aut aliarum saecularium ecclesiarum etiam adnexarum, debent ii qui illarum

[10] *Forosempronien.* 5 Septemb. 1650, Lib. 19 Decret.

[11] *Forosempronien.* 12 Maii 1861, Lib. 53, Decr. fol. 258. *Aquipendien.* VV. SS. LL. 12 Martii 1718.

[12] Sess. 24, cap. 2, *de reform.*

curam gerunt, quicumque illi sint; Synodo interesse." Quam legem egregie illustravit Benedictus XIV.[13] Neque vero putamus cuiquam negotium facessere decretum Alexandri VIII, III kal. Aprilis MDCXCI quo cavetur, ut ad synodum accedant Abbates, Rectores, Praefecti, omnes antistites domorum religiosarum quas Innocentius X Episcoporum potestati subiecerat. Quum enim Innocentianae Constitutiones viros apostolicos, qui in sacris missionibus versantur, non attingant, facile intelligitur, neque decretum Alexandri VIII ad eos, de quibus modo apud Nos agitur, pertinere. Quare huic posteriori quaestionis parti hoc unum respondemus: standum esse decretis Synodi Tridentinae.

Proxima est quaestio quae respicit appellationem ab interpretatione, quam Episcopi ediderint, decretorum synodalium. Namque hisce decretis pareant oportet etiam religiosi sodales in iis quae ad curam animarum et sacramentorum administrationem referuntur,[14] ceterisque in rebus "in quibus eos Episcoporum iurisdictioni subesse canonica praecipiunt instituta."[15] Profecto dubitare non licet quin ab iis interpretationibus ad Sedem Apostolicam provocatio sit; "siquidem, Gelasio I[16] et Nicolao I[17] auctoribus, ad illam de qualibet mundi parte canones appellari voluerunt: ab illa autem nemo sit appellare permissus." Quare huius appellationis tantummodo vis et effectus potest in dubitationem adduci. At haec dubitatio facile tollitur, si apta fiat causarum distinctio. Fas est nimirum Regularibus appellare *in devolutivo* tantum, quoad interpretationem decretorum, quae de iure communi, sive ordinario sive delegato, Regulares etiam afficiunt; quo vero ad interpretationem aliorum decretorum etiam *in suspensivo*. Authentica namque interpretatio quae manat ab Episcopis, qui Synodorum auctores sunt, tanti profecto est, quanti sunt ipsa decreta. Ex quo illud omnino est consequens, licere religiosis sodalibus a primo decretorum genere appellare eo iure et modo, quo licet cuilibet e dioecesi appel-

[13] *De Synod. dioec.*, lib. 3, cap. 1, § 11.

[14] Conc. Trid., sess. 25, cap. 11, *de regular.*

[15] Innoc. IV, cap. I, *de privileg.*, in 6.

[16] Epist. 7, *ad Episc. Dardanen.*, an. 495, tom. 2, *Collect. Harduini.*

[17] Epist. 8, *ad Michael. Imperat.*, tom. 5, *Collect. Harduini.*

lare a lege communi, scilicet *in devolutivo*.[18] At vero ad reliqua decreta quod attinet, ea certa lata contra regulares vim rationemque legis amittunt: quare constat illos sic exemptionem a iurisdictione episcopali possidere uti ante possederint; donec Pontificis maximi auctoritate iudicetur, iure ne an secus cum iis actum sit.

Hactenus de exemptionis privilegio; nunc de iis quaestionibus dicendum, quibus ministeria quaedam per regulares exercita occasionem praebuerunt. Excellit inter haec munus curationis animarum, quod saepe, ut innuimus, religiosis viris demandatur intra fines ab Episcopis praestitutos; locus autem iis finibus comprehensus *missionis* nomine designatur. Iamvero de his missionibus disceptatum fuit, an et quomodo fieri possit ab Episcopis earum divisio, seu, ut dici solet, dismembratio. Nam qui Regularium iura tuebantur, negabant hanc divisionem fieri posse nisi legitimis de causis, adhibitisque iuris solemniis quae praescripta sunt ab Alexandro III [19] et a Concilio Tridentino.[20] Alio vero erat Episcoporum opinatio.

Profecto si divisio fiat paroeciae veri nominis, sive antiquitus conditae, sive recentiore memoria iure constitutae, dubitandum non est quin nefas sit Episcopo canonum praescripta contemnere. At Britannicae missiones generatim in paroecias ad iuris tramites erectae non sunt: idcirco sacrum Consilium christiano nomini propagando anno MDCCCLXVI officium applicandi missam pro populo ad Episcopum pertinere censuit, propterea quod dioecesium Britannicarum non ea sit constitutio, ut in veras paroecias dispositae sint. Itaque ad divisionem missionis simplicis ea iuris solemnia transferenda non sunt, quae super dismembratione paroeciarum fuerunt constituta: eo vel magis quod propter missionum indolem et peculiares circumstantias, numero plures ac leviores causae possint occurrere, quae istarum divisionem suadeant, quam quae iure definitae sint ut fiat paroeciarum divisio. Neve quis urgeat similitudinem quam utraeque inter se habent; cum enim obligatio servandi solemnia iuris libertatem agendi coerceat, ad similes causas non est pertrahenda. Silentibus itaque hac

[18] Bened. XIV, *de Synod. Dioec.*, lib. 13, cap. 5, § 2.

[19] Cap. *ad audientiam, de Eccles. aedific.*

[20] Sess. 21, cap. 4, *de reform.*

super re generalibus Ecclesiae legibus, necesse est ut Concilii Provincialis Westmonasteriensis valeat auctoritas, cuius hoc decretum est: "Non obstante rectoris missionarii deputatione, licebit Episcopo de consilio Capituli, intra limites missionis cui praeponitur, novas ecclesias condere ac portionem districtus iis attribuere, si necessitas aut utilitas populi fidelis id requirat." Quae cum sint ita, ad propositam consultationem respondemus: licere Episcopis missiones dividere, servata forma sancti Concilii Tridentini,[21] quoad missiones quae sunt vere proprieque dictae paroeciae; quoad reliquas vero, ad formam Synodi I Provincialis Westmonasteriensis.[22] Quo melius autem missioni, quae dividenda sit, eiusque administris prospiciatur, volumus ac praecipimus, ut sententia quoque rectoris exquiratur, quod iam accepimus laudabiliter esse in more positum: quod si a religiosis sodalibus missio administretur, Praefectus Ordinis audiatur; salvo iure appellandi, si res postulet, a decreto episcopali ad Sanctam Sedem *in devolutivo* tantum.

Peracta missionis, cui regulares praesint, dismembratione, alia nonnunquam quaestio suboritur: utrum nempe Episcopus in praeficiendo Rectore missioni, quae nova erigitur, ipsos religiosos sodales ceteris debeat praeferre.—Quamvis illi hanc sibi praerogativam adserant, obscurum tamen non est, haud leves exinde secuturas difficultates et offensiones. Ceterum in ea de qua sermo est, nova erectione necesse est alterutrum contingere; nimirum ut paroecia veri nominis, aut mera missio constituatur. Si primum fieret, per quam alienum esset ab Ecclesiae disciplinae religiosa familia arcessitum parochum praeferri; sic enim iure quod modo viget arcentur regulares a parochi munere, ut illud suscepturi venia Apostolica indigeant. Ad rem Benedictus XIV in Constit. *Cum nuper,* VI Idus Novembris MDCCLI. "Quemadmodum, inquit, negari nequit ex veteri canonum lege, monachos et regulares ecclesiarum parochialium regiminis capaces fuisse, ita certum nunc est ex recentiori canonica disciplina interdictum esse regularibus parochiarum curam adsumere sine dispensatione Apostolica." Hinc sacrum Consilium Tridentinis decretis interpre-

[21] Cap. 4, sess. 21, *de reform.*

[22] *De regimine congregationum* seu *missionum,* n. 5.

tandis [23] ad dubium " an annuendum sit precibus Patrum Augustinianorum de nova paroecia iisdem concedenda " rescripsit—negative et amplius. Sin autem, quod secundo loco posuimus, mera missio erigitur, ius certe non obest religiosis viris ne inter eos eligatur rector; ast ne iis quidem praeferri optantibus suffragatur. Rem itaque integram et in sua potestate positam aggrediens Episcopus, libertate sua utatur oportet; ubi enim iura silent, loco legis et Praesulis auctoritas; praesertim vero quod, ut doctorum fert adagium, Episcopus *intentionem habet in iure fundatam* in rebus omnibus, quae ad dioecesim suam administrandam attinent. Quamobrem praelatio quoad novam missionem, a Regularibus expetita, aut nullo iuris subsidio fulcitur, aut in disertam iuris dispositionem offendit.

Officium curationis animarum sedulitati Regularium commissum alias etiam dubitationes gignit; eaeque loca spectant finibus comprehensa missionum quae ab ipsis reguntur. Coepit enim ambigi utrum coemeteria et pia loca, intra fines illarum sita, Episcopus visitare possit. Ast in coemeteriis facilis ac prona suppetit distinctionis adeoque finiendae controversiae ratio. Nam si de coemeteriis agatur quae solis religiosis familiis reservantur, ea plane ab Episcopi iurisdictione, proindeque a visitatione exempta sunt; cetera vero fidelium multitudini communia, quum uno ordine haberi debeant cum coemeteriis paroecialibus, iurisdictioni Ordinariorum subsunt indubitate, ac propterea optimo iure ab Episcopo visitantur, quemadmodum statuit Benedictus XIV in Constit. *Firmandis* VIII Idus Novembris MDCCXLIV. Haud absimili distinctione de locis piis quaestio dirimitur, ea secernendo quae exempta sunt ab iis quibus praeest Episcopus sive ordinario iure, sive delegato. De utrisque igitur, tum coemeteriis tum piis locis, sententiam Nostram paucis complectimur pronunciantes: sacrorum canonum et constitutionum Apostolicarum praescripta esse servanda.

Superioribus dubiis arcto iungitur nexu illud quo quaeritur an Episcopis subesse debeant scholae pauperum, quae *elementares* etiam, *primariae, puerorum* nuncupantur; est enim sanctissimum docendi ministerium, et proximum piis locis ordinem tenent scholae de quibus agendum est. Quo illae pertineant

[23] In *Ianuen., dismembrationis,* XXV Ianuarii MDCCCLXXIX.

ex ipso nomine dignoscitur; intendunt nimirum ad puerilem aetatem primis litterarum elementis primisque fidei veritatibus, ac morum praeceptis apte instituendam: quae quidem institutio omnibus est temporibus, locis et vitae generibus necessaria, ac multum habet momenti ad universae societatis humanae, nedum singulorum hominum incolumitatem; ex puerili enim institutione pendet, ut plurimum, qua quis ratione sit reliquae aetatis spatium acturus. Itaque quid a docentibus eo loci praecipue praestandum sit, sapienter Pius IX significavit scribens, " In hisce potissimum scholis omnes cuiusque e populo classis pueri vel a teneris annis sanctissimae nostrae religionis mysteriis ac praeceptionibus sedulo sunt erudiendi et ad pietatem morumque honestatem, et ad religionem civilemque vivendi rationem accurate formandi, atque in iisdem scholis religiosa praesertim doctrina ita primarium in institutione et educatione locum habere ac dominari debet, ut aliorum cognitiones, quibus iuventus ibi imbuitur, adventitiae appareant." [24]—Nemo exhinc non intelligit istam puerorum institutionem in Episcoporum officiis esse ponendam, et scholas, de quibus agitur, tam in urbibus frequentissimis, quam in pagis exiguis inter opera contineri quae ad rem dioecesanam maxime pertinent.

Insuper quod ratio suadet lux historiae confirmat. Nullum quippe fuit tempus quo singularis non eluxerit Conciliorum cura in huiusmodi scholis ordinandis ac tuendis, pro quibus plura sapienter constituerunt. Eorum nempe decretis prospectum est ut illas Episcopi in oppidis et pagis restitui et augeri curarent,[25] puerique ad discendum admitterentur, qualibet, si fieri posset, impensa remissa.[26] Eorumdem auctoritate dictae leges, quibus alumni religioni ac pietati operam darent,[27] definitae dotes et ornamenta animi, quibus magistros praeditos esse oporteret,[28] iisque imperatum, uti iurarent iuxta formulam catholicae professionis: [29] demum scholarum cura-

[24] Epist. ad Archiep. Friburgen., *Cum non sine maxima*, XIV Iulii MDCCCLXIV, *Acta*, vol. 3.

[25] Synod. I Provincial. *Cameracen.*, tit. *de scholis*, cap. 1. Synod. Provincial. *Mechlinien.*, tit. *de scholis*, cap. 2.

[26] Synod. *Namurcen.*, an. 1604, tit. 2, cap. 1.

[27] Synod. *Antuerpien.*, sub Mireo, tit. 9, cap. 3.

[28] Synod. *Cameracen.*, an. 1550.

[29] Synod. II Provinc. *Mechlinien.*, tit. 1, cap. 3.

tores constituti qui eas adirent, ac circumspicerent ne quid inesset vitii aut incommodi, neve quid omitteretur ex iis rebus, quas de illarum disciplina leges dioecesanae sanxissent.[30] Ad haec, quum Patres Conciliorum probe intelligerent parochos etiam pastoralis ministerii compotes esse, partes haud exiguas iisdem tribuerunt in scholis puerorum, quarum cura cum animarum curatione summa necessitate iungitur. Placuit igitur in singulis paroeciis pueriles scholas constitui,[31] quibus nomen est *parochialibus* impositum:[32] iussi sunt parochi munus docendi suscipere, sibique adiutricem operam magistrorum et magistrarum adsciscere:[33] iisdem negotium datum scholas regendi et curandi diligentissime:[34] quae omnia si non ex fide integreque gesserint, officium deseruisse arguuntur,[35] dignique habentur in quos Episcopus animadvertat.[36] In unum ergo collineant argumenta ex ratione et factis petita, ut scholae, quas pauperum vocant institutis dioecesanis et paroecialibus praecipuo iure adnumerandae sint; eaque de causa Britannorum Episcopi ad hanc usque aetatem in missionibus tam saecularibus quam regularibus easdem pro potestate sua visitare consueverunt. Quod et Nos probantes declaramus: Episcopos ius habere quoad omnia visitandi huiusmodi scholas pauperum in missionibus et paroeciis regularibus aeque ac in saecularibus.

Alia profecto causa est ceterarum scholarum et collegiorum, in quibus religiosi viri secundum ordinis sui praescripta iuventuti catholicae instituendae operam dare solent; in hisce enim et ratio postulat, et Nos volumus firma atque integra privilegia manere quae illis ab Apostolica Sede collata sunt, prout aperte est declaratum anno MDCCCLXXIV a sacro Consilio

[30] Synod. II Provinc. *Mechlinien.*, tit. 20, cap. 4.—Synod. Provinc. *Pragen.*, an. 1860, tit. 2, cap. 7.

[31] Synod. *Valensien.*, an. 529, can. 1.—Synod. *Nanneten.*, relat. in cap. 3, *de vit. et hon. clericor.*—Synod. *Burdigalen.*, an. 1583, tit. 27.

[32] Synod. I Provinc. *Mechlinien.*, tit. *de scholis*, cap. 2.—Synod. Provinc. *Colocen.*, an. 1863, tit. 6.—Synod. Provinc. *apud Maynooth*, anno 1875.

[33] Synod. *Nanneten.*, sup. cit.—Synod. *Antuerpien.*, sup. cit.—Synod. Provinc. *Burdigalen.*, an. 1850, tit. 6 ,cap. 3.

[34] Synod. Provinc. *Viennen.*, an. 1858, tit. 6, cap. 8.—Synod. Provinc. *Ultraiecten.*, an. 1865, tit. 3, cap. 2.

[35] Synod. Provinc. *Colocen.*, an. 1863, tit. 6, cap. 5.—Synod. Provinc. *Colonien.*, an. 1860, tit. 2, cap. 23.—Synod. Provinc. *Ultraiecten.*, an. 1863, tit. 9, cap. 5.

[36] Synod. I Provinc. *Cameracen.*, tit. *de scholis*, cap. 2.

christiano nomini propagando, quum acta expenderentur Concilii Provincialis Westmonasteriensis IV.[37]

Quum res in vado sit quod ad scholas attinet et collegia regularium iam constituta, adhuc tamen est in ancipiti, si de novis erigendis agatur. De his enim quaeritur; an et cuius superioris venia sit impetranda? Porro cum latius ea dubitatio pateat et ecclesiarum quoque ac coenobiorum erectionem pertingat, omnia haec unius quaestionis et iudicii terminis complectimur. Atque hic primo occurrunt Decretales veteres, quibus est cautum ne quid huiusmodi quisquam instituere absque Sedis Apostolicae licentia speciali.[38] Postmodum Tridentina Synodus in eodem genere quidquam operum fieri prohibuit "sine Episcopi, in cuius dioecesi erigenda sunt, licentia prius obtenta": [39] quo tamen Concilii decreto haud est superioribus legibus derogatum, veniam ab Apostolica Sede impetrari iubentibus. Quapropter cum ea in re liberius passim ageretur, Urbanus VIII [40] pravam consuetudinem emendaturus, opera eiusmodi improbavit tam quae sine venia Episcopi, quam quae sola illius auctoritate susciperentur, et veterum canonum simul Conciliique Tridentini leges omnino in posterum servari decrevit.—Huc etiam spectavit Innocentius X in Constitut. *Instaurandae* idibus Octobris MDCLII, qua praecepit ut nemo ex familiis regularibus "domos vel loca quaecumque de novo recipere vel fundare praesumat absque Sedis Apostolicae licentia speciali." Quare communis hodie sententia est, cui favet passim rerum iudicatarum auctoritas, non licere Regularibus, tam intra quam extra Italiam, nova monasteria aut conventus sive collegia fundare, sola Episcopi venia impetrata, sed indultam quoque a Sede Apostolica facultatem requiri.[41] Iisdem insistens vestigiis sacrum Consilium christiano nomini propagando pluries decrevit, veniam Apostolicae Sedis et Episcopi aut Vicarii Apostolici ecclesiis collegiisque erigendis, etiam in missionibus, ubi religiosi sodales domos sedesque habeant, esse omnino neces-

[37] Decret. 26.

[38] Cap. *Religiosorum*, § *confirmatas, de relig. domib.*, et cap. *Ex eo* de excess. praelat. in 6.

[39] Conc. Trident., sess. 25, cap. 3, *de Regular.*

[40] Constit. *Romanus Pontifex*, XIII Kalend. Septembris 1624.

[41] Bened. XIV, *de Synod. dioeces.*, lib. 9, cap. 1, num. 9.—Monacelli, *formul. legal.*, part. 1, tit. 6, form. 19, num. 31.

sariam.[42] His ergo de causis ad propositum dubium respondemus: sodalibus religiosis novas sibi sedes constituere, erigendo novas ecclesias, aperiendove coenobia, collegia, scholas, nisi obtenta prius expressa licentia Ordinarii loci et Sedis Apostolicae, non licere.

Fieri solet utique subtilior inquisitio, an duplex ea venia sit impetranda, si non prorsus novum opus regularis familiae moliatur; sed ea quae sunt instituta velit in alios usus convertere. Verum neque obscura, neque anceps erit futura responsio, si varios, qui accidere possunt, casus distinguamus. Initio enim quis serio dubitet, an ea quae pietatis religionisque causa instituta sunt, liceat in usus a religione et pietate alienos convertere? Restat itaque ut de tribus hisce dumtaxat quaeratur, utrum nempe liceat dimovere de loco instituta alioque transferre: aut immutare in usum consentaneum, qualis esset si schola in ecclesiam, coenobium in collegium, in domum pupillis aegrotisque recipiendis, vel vicissim mutaretur; aut demum, priore usu retento, novam causam sive usum inducere. Iam vero quominus duo illa prima, privata ipsorum auctoritate, religiosi sodales efficiant, obstat decretum Bonifacii VIII, qui eos vetuit "ad habitandum domos vel loca quaecumque de novo recipere, seu hactenus recepta mutare."[43] Rursus qui fieri potest ex duobus illis alterutrum, nisi res recidat in fundationem novam "Monasteriorum, Collegiorum, domorum, conventuum et aliorum Regularium locorum huiusmodi?" Atqui id perfici prohibuit Urbanus VIII per Constitutionem *Romanus Pontifex*, nisi "servata in omnibus et per omnia sacrorum canonum et Concilii Tridentini forma." Sic unum superest de quo contendatur; num priore usu retento, nova causa vel usus adiici valeat. Tunc autem pressius rem urgere oportet et accurate dispicere, utrum ea inductio alterius usus ad interiorem administrationem, disciplinamque domesticam spectet, velut si tirocinium aut collegium studiorum causa iunioribus sodalibus in coenobio constituatur; an fines interioris administrationis sit excessura, puta si inibi schola fiat aut collegium quod pateat etiam alienis. Plane si dictos fines excesserit, res redit ad alterutram illarum, quae a Bonifacio

[42] Sac. Congreg. de Prop. Fide in coetibus habitis diebus 22 Mart. 1669; 3 Nov. 1688, 1704, 1768; 23 Aug. 1858; 30 Maii 1864; 17 Iulii 1865.

[43] Cap. *Cum ex eo*, de excess. praelat., in 6.

VIII et Urbano VIII fieri pro lubito, ceu diximus, prohibentur. Sin autem intra limites domesticae disciplinae mutatio contineatur, suo certe iure Regulares utentur; nisi forte leges fundationis obsistant. Ex quibus singillatim perpensis manifesto colligitur: Religiosis sodalibus non licere ea quae instituta sunt, in alios usus convertere absque expressa licentia Sedis Apostolicae et Ordinarii loci, nisi agatur de conversione, quae, salvis fundationis legibus, referatur dumtaxat ad internum regimen et disciplinam regularem.

(*Continuabitur.*)

PONTIFICAL APPOINTMENTS.

By decree of the S. Congregation of Consistory:

22 March, 1910: The Right Rev. Thomas Lillis, Bishop of Leavenworth, made Titular Bishop of Cibyra (Khorzum) and appointed coadjutor with right of succession to the Right Rev. John Hogan, Bishop of Kansas City.

25 June, 1910: The Rev. Charles Warren Currier, of the archdiocese of Baltimore, appointed to the episcopal see of Zamboanga in the Philippine Islands.

8 June, 1910: The Benedictine Abbey of Mary Help at Belmont in North Carolina is raised to the title of *Abbatia nullius.*

By Pontifical Brief, with billet of Secretariate of State:

23 May, 1910: The Right Rev. John O'Connor, Bishop of Newark, U. S., is made Assistant at the throne.

21 May, 1910: The Rev. James Sinnot, Rector of the Church of St. Charles, Philadelphia, is made Domestic Prelate.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

PONTIFICAL ACTS: 1. A plenary indulgence, applicable to the holy souls, may be gained once a month by the members of the Association of Priestly Reparation who have made the offering of themselves to God as expiatory victims.

2. The Superior General of the Congregation of the Mission is appointed Supreme Moderator of the Association of Priestly Reparation.

3. Letter to Cardinal Ferrari, Archbishop of Milan, in acknowledgment of his letter sent to the Holy Father on the occasion of the Diocesan Synod.

S. CONGREGATION OF THE OFFICE answers four questions regarding the interpretation of the *Motu proprio* "Cum per Apostolicas", dated 7 April, 1910, on Indulgences.

S. CONGREGATION OF SACRAMENTS: 1. Issues decree on the age at which children should be admitted to First Holy Communion. (See below, pp. 480-82.)

2. Resolves a doubt about the application in the East Indies of the recent Marriage Decree, *Ne temere*.

S. CONGREGATION FOR RELIGIOUS interprets the declaration of 7 September, 1909, regarding the course of studies to be followed in Religious houses.

PONTIFICAL CONSTITUTION *Romanos Pontifices* of the late Pope Leo XIII is published. It has to do with several points of controversy between the Bishops and the missionaries of the Regulars in England and Scotland. The occasion of its present appearance is the extension of the Apostolic Letters *Trans Oceanum* and the Constitution *Romanos Pontifices* itself, to the Philippine Islands.

ROMAN CURIA. List of recent appointments.

THE HOLY SEE AND THE CHILDREN.

The Holy Father has given no more distinct and eloquent expression of the ideal which has guided him from the beginning of his Pontificate—*instaurare omnia in Christo*—than that which is conveyed through the recent document on the

age at which children are henceforward to be admitted to First Holy Communion. The document, as the reader will see by recurring to the *Analecta* department of the present REVIEW, emanates from the Sacred Congregation of the Sacraments and bears the express approbation of the Holy Father, who also determines how it shall receive effective and universal promulgation and execution. It contains a succinct history of past discipline on the subject and inaugurates a return to the spirit, not to the letter, of the practice of the early Church. The custom then in vogue of giving Holy Communion to infants—a custom still retained by the Greeks and the Easterns—was gradually abolished; but the enactments of the fourth Lateran Council, and subsequently of the Tridentine Council, that the Blessed Eucharist should be given to children who had reached the age of discretion, were by degrees misinterpreted and misapplied. The obligation became restricted to annual *confession*, the precept of receiving the Blessed Eucharist not being supposed to apply to children before they had reached the age of ten to fourteen years. The distinction thus drawn the Holy Father declares to be an abuse most detrimental to the spiritual interests of the little ones, and must henceforth be abrogated. For the rest, the enactments contained in the Decree are most explicit and unmistakably definite. That they are not to remain a dead letter, but are to be effectually observed, is manifest from the command of the Holy Father on Ordinaries to make it the matter of a special report in their quinquennial visit *ad limina*. We subjoin a faithful translation of the substance of the Decree:

The S. Congregation on the Discipline of Sacraments, at a general meeting held 15 July, 1910, in order that the above-mentioned abuses might be removed and the children of tender years become attached to Jesus, live His life, and obtain assistance against the dangers of corruption, has judged it opportune to lay down the following norm for admitting children to First Holy Communion to be observed everywhere:

1. The age of discretion required both for Confession and Communion is the time when the child begins to reason, that is about the seventh year, more or less. From this time on the obligation of satisfying the precept of both Confession and Communion begins.

2. Both for First Confession and First Communion a complete and perfect knowledge of Christian Doctrine is not necessary. The

child will, however, be obliged to learn gradually the whole catechism according to its ability.

3. The knowledge of Christian Doctrine required in children in order to be properly prepared for First Holy Communion is that they understand according to their capacity those mysteries of Faith which are necessary as a means of salvation, that they be able to distinguish the Eucharist from common and material bread, and also approach the sacred table with the devotion becoming their age.

4. The obligation of the precept of Confession and Communion which rests upon the child, falls back principally upon those in whose care they are, that is, parents, confessors, teachers and their pastor. It belongs to the father, however, or to the person taking his place, as also to the confessor, as the Roman Catechism declares, to admit the child to First Holy Communion.

5. The pastor shall take care to announce and distribute general Communion once or several times a year to the children and on these occasions they shall admit not only First Communicants but also others, who with the consent of their parents and the confessor, have already been admitted to the sacred table before. For both classes several days of instruction and preparation shall precede.

6. Those who have the care of children should use all diligence so that after First Communion the children shall often approach the holy table, even daily, if possible, as Jesus Christ and mother Church desire, and that they do it with a devotion becoming their age. They should bear in mind their most important duty, by which they are obliged to have the children present at the public instructions in catechism; otherwise they must supply this religious instruction in some other way.

7. The custom of not admitting children to confession, or of not absolving them, is absolutely condemned. Wherefore the Ordinaries of places, using those means which the law gives them, shall see that it is done away with.

8. It is a most intolerable abuse not to administer Viaticum and Extreme Unction to children having attained the use of reason and to bury them according to the manner of infants. The Ordinaries of places shall proceed severely against those who do not abandon this custom.

These resolutions of the Eminent Fathers, the Cardinals of this S. Congregation, have been approved by our most holy lord, Pope Pius X, in an audience given on the seventh day of the current month, and he has commanded the present decree to be published and promulgated. He has commanded all the Ordinaries that the present decree shall be made known not only to the pastors and the clergy, but also to the people; to whom it shall be read yearly at Easter time in the vernacular language.

The Ordinaries themselves will be obliged at the end of every five years to give an account of the observance of this decree to the Holy See, together with the other affairs of their dioceses.

Everything else to the contrary notwithstanding.

Given in Rome at the residence of the same S. Congregation on the eighth day of August, 1910.

D. Card. FERRATA, *Prefect.*
PH. GIUSTINI, *Secretary.*

THE AGE OF CHILDREN FOR FIRST COMMUNION.

It would seem that the heart of Pius X is after Christ's own. Like our Divine Master, he has given a singular proof of his love for the little ones in the decree of the Sacred Congregation of the Sacraments, *Quam singulari Christus*, dated 8 August, 1910. The text of the decree and the translation of its prescriptions are given above (pp. 453, 480). Not only are the clergy to familiarize themselves with the decree, but so also are the faithful in general, to whom it is to be read yearly in the vernacular in all our churches at Easter time. The matters it deals with are—children's Confession, their First Holy Communion, and the giving of Viaticum to and the burial of children.

CONFESSION.

The age for first Confession, the decree tells us, is "when the child begins to reason; that is, about the seventh year, more or less." It is to be remembered that the "seventh year" is mentioned in the decree as the age when the majority of children come under the precept of the Church. If the child "begins to reason" at an earlier age than seven years, he or she should be admitted to first confession and absolution should be given. When a boy or girl begins to know right from wrong, the confessor will find sufficient matter for absolution. To refuse absolution when a child confesses sufficient matter is "absolutely condemned". Should the confessor doubt about the beginning of reason in the child, conditional absolution should be given. Only when the confessor is certain that the child has not begun to reason should a simple blessing be given and the child sent away without sacramental absolution.

The decree of the Fourth Lateran Council obliging "all the

faithful of both sexes after coming to the use of reason, to confess their sins alone to the proper priest at least once a year", falls on the child who "begins to reason". The words of the Lateran Council "after coming to the use of reason" are now authoritatively interpreted as including children who "begin to reason", whether they are seven or six years of age, or even younger. Parents, teachers, and priests should regard this yearly obligation as binding strictly, and not one that can be fulfilled or deferred for a year or more according to the convenience of the child and confessor. This obligation should be viewed in the strictest sense when the child is in danger of death.

The child needs but a very simple knowledge of the catechism for first Confession. This is now generally observed according to the spirit and letter of this new law *Quam singulari*, in most parishes throughout the United States.

First Communion.

In admitting children to First Holy Communion, the practice in the United States has not been uniform. Pastors have been at variance as to the age and conditions for admission. Assistant priests and pastors have at times disagreed on this point, with the result that frequently the former were instructed that the pastor's opinion must prevail, since his is the obligation of instructing the children of the parish in the catechism, and consequently of preparing them for their First Communion.

Here it may be asked, has the pastor this exclusive right, and may he give the final decision about the admission? The Roman Catechism, as well as the new decree *Quam singulari*, declares that the responsibility of admission falls on the father, or the person taking his place, as also on the confessor.[1] The father should see that his child goes to confession and is present at instructions, and the confessor is the judge of the admission to Communion, not according to his sentiments, or custom, but according to the norm laid down in *Quam singulari*. Assistant priests in preparing children for First Communion are the delegates of the pastors, on whom devolves the duty of instructing their children in Christian Doctrine,

[1] *Rome*, in its issue of 20 August, incorrectly translates "ad confessarium" by "to the pastor".

which includes preparation for First Communion; hence, as a matter of prudence, they should not act entirely independently of pastors in admitting children to First Holy Communion, but both pastors and assistants should recognize that the decision rests with the confessor.

Parents and teachers have the obligation of instructing the children committed to their care for their First Communion. This obligation does not exclude nor conflict with that of the pastor, whose duty extends to all the children of the parish. Again, the pastor's right does not exclude nor conflict with the bishop's, who is responsible for the instruction of all the children of his diocese. To discharge this obligation, a bishop may appoint a diocesan director who will be entrusted in a general way with the instruction of all the children of the diocese. Such an appointment may be very practical in the United States for the introduction and the observance of the decree *Quam singulari*, as will be stated later in this paper.

When a child comes to the age of discretion, and so incurs the obligation of First Confession, he incurs at the same time the obligation to receive First Holy Communion. Thus, when our children confess for the first time, they should be preparing or be prepared to make their First Holy Communion. This does not mean on the same or the following day; but there is the grave obligation to make their First Holy Communion at Easter time, within the year in which they "begin to reason", whether this be in their sixth, seventh, or eighth year. This was the law promulgated by the Fourth Lateran and Tridentine Councils. The former, in imposing the obligation, uses the expression "after coming to the use of reason". Saint Thomas Aquinas may be regarded as interpreting the mind of the Fourth Lateran Council, when he says[2] that the perfect use of reason is not a necessary condition for the reception of Holy Communion, but that a partial or slight use of reason will do. Those who "habent debilem usum rationis", he says, should not be denied the Holy Eucharist, and he assigns as a reason that these can experience some devotion. In the same place, speaking of children, Saint Thomas says, "Quando pueri incipiunt aliqualem usum rationis habere, ut possint devotionem concipere hujus sacra-

[2] Summa, P. III, Q. 80, Art. 9.

menti, tunc potest eis hoc sacramentum conferri." The Council of Trent severely condemns anyone who says that he who has attained the use of reason is not obliged to receive Holy Communion, every year, at least at Easter time. Thus there is a serious obligation on children and on those responsible for them to observe the Lateran and Tridentine prescriptions. And now Pope Pius X has settled the question beyond doubt.

We must change now our discipline regarding the instruction of children for First Communion, keeping in mind that with the beginning of the use of reason arises the obligation of making one's First Communion. When a child "can distinguish the Eucharistic from the common bread", that is when the child attains the use of reason", parents, teachers, pastor, and bishop, have the obligation of imparting or having imparted within the year the necessary instruction for First Communion.

What is this necessary instruction? A knowledge of the entire catechism is not required. The child should be taught (a) something about God as a supernatural Being, and about the supernatural end of man, also about God as the rewarder of the good and the punisher of the wicked. (b) It is most probable that the child should be instructed about the Blessed Trinity and the Incarnation. This instruction need not be so complete as we now require for our first communicants of ten, eleven, and twelve years. According to the capacity of years is the requirement of instruction; thus a child of seven years is not expected to have the development of reason or the comprehension of a child ten or eleven years of age. (c) The instruction must include an explanation of the difference between the Eucharistic and common bread. A simple explanation of how our Lord changed bread and wine into His Body and Blood, and how the priest exercises the same power in the Mass, of how our Lord is truly present, Body and Blood, Soul and Divinity, in the Eucharistic Bread, will suffice. (d) The child should, according to the capacity of its years, approach the altar-railing with devotion. These are the simple requirements in which the child is to be instructed for First Communion.

The beautiful ceremony of First Communion should not be done away with; rather, the pastor should have it at least once a year, and better still several times yearly. When there

is a First Communion day, even though it occurs several times yearly, the children of the parish who have previously, with the consent of their parents and confessor, made their First Communion should again receive the Holy Eucharist. For several days in advance of these general Communion days all the children should receive special instructions. Something in the nature of a little retreat should be given as a fitting preparation. Here we may inquire whether the Holy Father wishes that the letter or the substance of the decree be observed? Certainly, the catechetical instruction that is given daily in our parish schools and the excellent methods in use in our Sunday schools are the substantial observance of the decree. It would seem that these instructions will suffice, since "those who have care of children" are told that in case the children cannot be "present at the public instructions they must be supplied to them in some other way."

When children have made their First Communion they should be urged to receive Communion frequently and even daily. This obligation rests on the confessor. Many pastors may demur, and their objection may be based on "the impossibility of hearing the confessions of perhaps hundreds of children every Saturday". The objection may be answered by not having the children who are daily communicants go every Saturday. Weekly confession was prescribed not for daily Communion, but as a condition for gaining indulgences. Now daily Communion takes the place of weekly confession as a condition for gaining indulgences. Thus how often daily communicants should confess is left to the judgment of the confessor. It may be every two weeks or every month, or it may be at longer intervals.[3] Confession, of course, is necessary for those who are in the state of mortal sin; it is useful for the remission of venial sins; and it is expedient that daily communicants confess with that frequency which will benefit their souls. But the confessor is the judge of all this. Thus the objection that many of our pastors make about the number of confessions of children may be without force. Children should be encouraged to go to daily Communion, and if the confessor tells the child to con-

[3] When the Constitutions of Sisters prescribe weekly confession, it must not now be regarded as a condition for their daily Communion or for gaining indulgences, but only as a prescription of their Constitutions.

fess once a month (unless a necessity arise to go to confession within the month), the pastor has no right to complain.

VIATICUM.

Children seriously ill who have begun to reason must not be denied Viaticum. If there be a doubt as to whether a child has begun to reason, the doubt should be resolved in favor of the child—let conditional absolution be given, followed by Viaticum. When children have received the Viaticum, they should not be buried as infants. Any custom to the contrary must be abolished, under pain of severe punishment.

SUGGESTIONS.

The writer, with due respect, asks the liberty of making the following suggestions. First, it may be deemed advisable by our bishops to appoint a diocesan director of First Communicants. He will visit every mission in the diocese once a year. His duty would be to get the names and ages of the children who had made their First Communion during the year; to examine the children who are preparing for First Communion; to note the number of general Communion days there are in each parish for children, the number of daily communicants among the children of each parish, etc. He will keep the record of all this for the bishop, who must now include it in his report to the Holy See in his *ad limina* visits, every five years. The appointment of such a director would go far to introduce and maintain the observance of the *Quam singulari*; but the great requisite in such a director will be common sense. He will meet with opposition from pastors; but this will gradually give way.

Measures must be taken to prevent misguided parents from taking their children away from parish and Sunday schools when they have made their First Communion. Greater insistence must be placed on parents sending their children to the parish schools. Many learned and prudent bishops question the advisability of making the refusal to send children to parochial schools a reserved case. A lay census committee in every parish who would report to the pastor and to the bishop the number of children who do not attend parish and Sunday schools might be an experiment worth trying. It will be most difficult according to the requirement of the *Quam singulari* to teach the whole catechism to those children now

living in non-Catholic environments and entrusted to careless and uninstructed parents. Firm perseverance on the part of pastors and bishop will find ways and means for continuing the instruction of children after their First Communion. To defer First Communion until ten, twelve, and even fourteen years on the ground that no instruction can be given to very many of our children after their First Communion is unjustifiable. Even granted that this be the only remedy, all children should not be denied for years the graces of the Blessed Sacrament because some cannot or will not continue their religious instruction after First Communion. Even granted that this prolonged instruction is an advantage for some, who will measure the disadvantage—the loss of first innocence—which is always to be deplored and might have been avoided by receiving the Holy Eucharist in more tender years?

FR. JOHN T. MCNICHOLAS, O.P.

New York City.

HERALDRY (ECCLESIASTICAL) IN THE "CATHOLIC ENCYCLOPEDIA."

To the Editor, THE ECCLESIASTICAL REVIEW.

The article on Ecclesiastical Heraldry in the seventh volume of the *Catholic Encyclopedia*, by Mr. A. C. Fox-Davies, of London, is decidedly disappointing. To be candid, the two grievances I have against it are: first, that it will be of very little practical utility, for it has little or nothing of what is called the Grammar of Heraldry, that is, of general information as applicable to ecclesiastics; and secondly, that it is too often misleading, particularly from the Catholic point of view, in the information it conveys; the Anglican usage is given undue prominence, and, besides, is frequently mixed up with an incorrect presentation of Catholic practice.

Although the author writes in the present year, his latest references are of the year 1904; thus apparently he had not heard of the relatively recent *Motu Proprio* of Pius X (1905) on the subject. Nevertheless he writes: "The rules which follow are those which are recognized (?) in Rome, and in recent years there has been a healthy reversion in many cases to the proper procedure in matters heraldic (?)." Moreover, in a Catholic encyclopedia, the mention of the coat of arms of a bishop's wife (Anglican, of course) seems rather incongruous.

We shall cite but one quotation, to show the justice of our contention. "The official arms of a Bishop," says Mr. Fox-Davies,

"appertain neither to him personally nor to his rank. They attach to his jurisdiction as a part of the State and the State-established religion. For that reason a suffragan Bishop (corresponding to what is known among Catholics as a Bishop Auxiliary), though possessing a local titular description, has no official coat of arms." Now, of the three sentences which make up the quotation, not a single one embodies the truth for our United States or the Catholic world. For, (1) the official coat of arms of a bishop appertains to him personally as well as to his rank, in Catholic usage; (2) the State and the State-established religion—which here is prohibited by the Constitution—have nothing to do with the matter; and (3) a suffragan bishop, who is *not* identical with a bishop auxiliary, has an official coat of arms. Thus we could point out any number of incorrect statements. And when the author, elsewhere, says that "in the armorial display made by ecclesiastics, there is a far greater amount of bogus and incorrect heraldry than is to be met with elsewhere," we may well be allowed to deny the "bogus" and to return to him his share of the "incorrect".

Again the question of *impaling* the arms of the see with the personal arms of a bishop finds no definite solution in this article. The author states, it is true, that in the Anglican Church the bishops impale the official arms of their see at dexter with their personal ones at sinister; but such is not the custom in Italy, France, or Spain, and it is found partly only in German countries, where there are still some bishop-princes. The strange assertion is made about Italy that the official arms "are not often made use of", but frequently occupy the chief portion of the shield divided per fess—which is exactly the opposite of the actual practice.

But it would be a tedious and ungrateful task to redress the numberless errors of an "ill-informed" writer, as a confrère in heraldry terms him. We shall therefore content ourselves with calling attention to some of the more prominent mistakes in the illustrations that go with the article in question.

First of all, what the author calls Plate I is in reality Plate II, and vice versa. In Plate I (the second Plate in the *Encyclopedia*), we notice that fig. a (Pope Leo XIII's arms) gives us incorrectly the position of the keys. They should not be in saltire behind the shield, but above the chief of the same. Also, fig. d (Anglican archbishop of Canterbury) shows us the strange design of two croziers in saltire, and besides an archbishop's pall or pallium (the pallium being a pledge of closer union with the Apostolic See!).

In Plate II (the first Plate in the *Encyclopedia*), fig. a (Cardinal Neto of Lisbon) is another unfortunate example: the tiara there has no historical warrant; the palm and olive branches are

fanciful, and the third heart at dexter (probably meant for the heart of St. Joseph, the Cardinal's Patron Saint) is the representation of a devotion prohibited by the Church. In an official Roman document, the Cardinal's arms are given like those of all other Cardinals, without any of these extravagances. In the same Plate, fig. c (Cardinal Camerlengo) is also misleading: the keys and canopy are never thus seen above the Camerlengo's coat of arms, but separately, on the reverse of the medal usually struck during the interregnum. Again, in the same Plate, in fig. b (Protonotary Apostolic), the strings and tassels should be of an amaranth-red color (not scarlet, the Cardinal's color).

As to the other figures in the text, several are faulty. We may mention the following instances. Fig. 2 (See of Hereford) exhibits three *jessants de lys* with the lion's face turned upside down; fig. 6 and 7 (a priest's hat) should state that a *priest* with permanent appointment is entitled to a single tassel on either side of the shield, and a *canon* to a double one; fig. 12 and 13 (croziers) should rather be reversed, as the sudarium is absent from a bishop's crozier nowadays, and was used formerly with an abbess's crozier; fig. 14 and 15 (crosses) do not mention the *metropolitan* cross, improperly called *archiepiscopal,* which bears the figure of our Lord —the latter feature marking the difference between it and a *processional* cross. It is useless to mention the *primatial* cross, now that the jurisdiction of primates has practically ceased; and, on the other hand, it should have been stated, as the universal practice, that the *heraldic* cross of a bishop is the single one, and that of an archbishop the double one; and lastly that the Pope's *treble* cross is seen only on medals and monuments, but never on his coat of arms.

In conclusion, we beg to express the wish that in another edition the *Catholic Encyclopedia* will give us an article written from a distinctly Catholic point of view, and with information of a reliable as well as of a practical character. AL. B.

THE PREPARATORY SEMINARY.

To the Editor, THE ECCLESIASTICAL REVIEW.

The dominant tone of Father Egan's remarks, in the August number of the ECCLESIASTICAL REVIEW, relative to Preparatory Seminaries, indicates want of appreciation of the value of ascetic training during the formative period of life, for aspirants to the priesthood. No one advocates "a badly equipped Seminary"; nor does any one maintain that "the general Catholic College" is suitable for the development of that spirit of self-sacrifice which would prompt the priest to labor where creature comforts are nil or few,

with equal joy or even in preference to places where luxuries are easily accessible. Means to equip properly and maintain Preparatory Seminaries can be had as readily as for other diocesan purposes. Sometimes, perhaps, it may be more difficult for bishops to find eligible rectors and professors, but a little time and effort can ordinarily overcome that difficulty.

It becomes more and more apparent every day that the necessity for Preparatory Seminaries, as avenues between the parochial schools and the theological Seminaries, is paramount to that of any other diocesan institution. They are needed as foundations for the superstructures, the theological Seminaries and Universities. They are needed to enable the Church in this country to respond to the pressing and pathetic calls from both the Home and Foreign Mission-fields. How few have been found or could be spared during the last ten years, to go in answer to the appeals from the Philippines? In face of such demands upon the Church in this country, surely no reasons are cogent enough to justify delaying long, under existing conditions, the establishment of Preparatory Seminaries; for no mere makeshift, such as the ordinary Catholic College, though temporarily tolerated by the Council of Baltimore, can serve as an adequate substitute for them.

Recognition of the necessity for religious instruction in the elementary schools has prompted the sacrifices that have built up and maintain the parochial schools. In like manner the necessity for ascetic training, to prepare aspirants to the Altar for the combat in which the people will turn to them for guidance, demands sacrifices for establishing and maintaining Preparatory Seminaries. To defend the faith against Modernism, which is the synthesis of all the philosophies that give a different account of the meaning and purpose of human life from that which universal tradition in the light or divine revelation teaches, more than knowledge is necessary; knowledge is the weapon to be wielded in the combat. Only inured athletes contest the prize. Only ascetic training can give that firm grasp of the fundamental principles of religion which enables the hand to wield the weapon of apologetics most effectively, and to shield the flock securely, against the wily plausibilities with which anti-Christian philosophies assail supernatural revelation and Christian faith. That this training should properly be given during the formative period of life of the aspirant, there is none to dispute. Hence the question of Preparatory Seminaries is fundamental, a question of foundations for the upbuilding of religion, worthy of all the sacrifices it demands, which should not be lightly brushed aside.

EDWIN DRURY.

Loretto, Kentucky.

VISUAL INSTRUCTION IN CHRISTIAN DOCTRINE.

To the Editor, THE ECCLESIASTICAL REVIEW.

The articles in the REVIEW of June and July on Visual Instruction in Christian Doctrine have elicited a number of very interesting communications from priests in different parts of this country, and also from English-speaking priests in other countries.

In the first place, it is pathetic to notice how much zealous effort has been stifled by unkind criticism, and by the lamentable indifference of the hide-bound traditionalist who suspects every new idea, and who sees heresy and disloyalty lurking in the shadow of every novelty. It is also gratifying to see how difficulties have been grappled with and overcome; and it has been especially pleasing to know that, in some cases at least, difficulties that in my personal experience proved insuperable, were dominated by the pluck, skill, and ingenuity of others. I quote from one very interesting letter written by a zealous pastor in the Middle West:

"As a young priest I began such work in a Bible Study Class for the young ladies' sodality . . . Two of our girls soon learned the technical part of lantern operation, and two others colored the slides which I made, or had made by a dealer. My foreign travels aided by helping me to pick out many useful and beautiful negatives, slides or pictures. After securing good slides of these subjects, I sold my negatives and pictures for a round sum to a dealer in trade. . . My main difficulty seemed a lack of systematic instruction, so I hit upon a general plan:

1. Bible Study and Papers by the Members.
2. Set Lectures on Detached Subjects.
3. The Way of the Cross. Pictures projected on the screen while the priest went around.
4. The Pictured Rosary.
5. A Series of Pictured Sermons.
6. A Sermon on the Sacraments in General.

"The Pictured Rosary is a trifle theatrical at first, but very soon it becomes most helpful to contemplation. 'Father,' said one good and bright person, 'I can say my beads now better than ever in my life before. I remember your pictures when I take my beads.'"

Another priest writes:

"I have just finished reading your article in the REVIEW, and it seems as if it were an answer to a prayer. I have organized in my own parish, and in a few others, under most trying circumstances, a Young Men's Society of Christian Doctrine. It has no other object, for I believe that the Christian Doctrine has in

itself intrinsic interest sufficient to hold young men together without the aid of athletics, dramas, etc. . . But I cannot get many to see it in this light. However, a neighboring bishop will help me along with the matter. Now, Father, the plan you have written about in so instructive and interesting a manner will make my society a certain success. I have been dreaming about some such thing, but did not think it realizable."

Still another priest writes:

"The article has renewed in me a hope that was all but extinguished, the hope namely of putting before the young mind the catechism in vivid, lasting pictures. Some years ago I wrote to ——— on the subject. They answered it was too expensive, but they could send me Biblical pictures. They sent them, and I put the caricatures in the waste basket, and gave up further search. . . . If you undertake to make the idea practical you can count on my help with a heart and a half."

Still another writes:

"It is very illuminating and inspiring. I hope the Church Extension will take the matter up, but, in the meantime is it possible to get the slides on 'Catholic Liturgy'? It is just what I have been wanting here. . . I have an idea that I can get some others interested and together we could procure that series at least. Then we could reach out for some others of the very attractive list you give."

This letter comes from a Foreign University:

"I have recently read with more than ordinary interest your article in the June ECCLESIASTICAL . . . I sincerely hope and pray that you succeed in organizing something after the plan of 'La Bonne Presse', which I know quite well through some of my French and Belgian students. . . I wondered while reading your foot-note whether you knew of the new *Lumière* process of photographing in natural colors direct from nature by a single exposure. The results can be described only by one word: 'superb'. They require a very strong projection light. . . Let me send you one for trial; let us say, that colored half-tone of the painting by Dürer in the *Catholic Encyclopedia*."

These are specimens of letters that have come to the writer as the result of these articles. They indicate that there is a field for such work, and while no doubt it will be beset with thorns, we hope that it can be cultivated.

JOSEPH H. MCMAHON.

New York City.

Criticisms and Notes.

HISTORY OF THE CATHOLIC CHURCH IN THE NINETEENTH CENTURY (1789–1908). By the Rev. James MacCaffrey, L. Th., Ph. D., Professor of Ecclesiastical History, Maynooth. Two volumes. Dublin, Waterford: M. H. Gill & Son; St. Louis, Mo.: B. Herder. Pp. xiii—487 and xv—574.

The opening of the present century heralded in many a story of its predecessor. A century of wonderful achievements, the nineteenth, handed over to the receptive writer superabundant material for sober narrating and for imaginative modeling. The sciences, arts, and countless inventions, as well as civics and politics—peaceful and bellicose—found willing bards to tell their triumphs and glories. The Church alone met with none to chronicle her deeds or to sing her victories. No adequate history of the Catholic Church during the nineteenth century has hitherto appeared in the English language. With the advent of the work above introduced, however, this can no longer be said with truth. The only question that might be raised would regard its adequacy; but the latter term must, of course, be taken in a relative sense. Adequate the work is in so far as it presents a general survey of the century's life of the Church throughout the civilized nations, and to some extent in her missionary activities amongst barbarous peoples as well. The magnitude and the difficulty of such an undertaking are obvious. The life of the Church is bound up with all the human life of the age, and to disengage one from the other, and to describe the origin, sequence, and results of what the Church has striven for and accomplished constitute a task both delicate and arduous. Nevertheless the undertaking has been carried out with a large measure of success in the work at hand. One at least of the factors in that success lies in this, that the author has clearly discerned the dominant ideas controlling the movements of the age and has marshaled the events as they reveal themselves under the sway of those ideas.

Taking as his starting-point the eve of the French Revolution he brings out well the idea of popular liberty asserting itself over against political absolutism. The Revolution overleaped itself and proved in the main a failure, delaying rather than hastening the dawn of constitutional freedom. However, it disintegrated forces which brought about eventually the Revolution of 'Forty-eight, and from this time onward the idea of nationalism grows until it overmasters that of imperialism and culminates in multiplied national

autonomies. The Italian States vanish and, with the expulsion of Austria, combine in United Italy; the German Empire is established; Greece shakes off the yoke of the Turk and proclaims herself an independent nation; the Balkan provinces follow her example; Belgium breaks off from Holland, Norway from Sweden, and to some extent Hungary from Austria; whilst in Ireland and Poland the struggle for national independence is still going on, and not without promise of success (p. vii).

In the conflict between these opposing forces the Church is seen steering her middle course. Shunning on one side popular dissensions, as befits her world-wide mission of peace, she nevertheless inculcates the virtue of patriotism and the duty of loyal service to fatherland.

So too in the more intimately vital controversies on the relations of the Church and State which have agitated the entire century and have recently been so arbitrarily settled by certain European governments. Protesting alike against the Liberal Catholic view of separation, held by the extreme school founded by de Lamennais, and the Liberal political view which would make the Church a mere department of the State, the ecclesiastical authorities are seen devising a method of neutral concession—a method which took shape in the various concordats, and which would have worked well had the governmental parties remained faithful to their compacts. "Most of the Concordats, however, have been abandoned or violated, and the Church is obliged to seek a defence for her liberty in the devotion and organization of her own members rather than in the promises of Princes or Cabinets" (p. x).

In the struggle for Christian education the Church's policy throughout the century has been in part to favor Catholics maintaining and improving their position in the State universities, as in the case of Germany; but mainly to encourage the establishment of independent institutions of their own, as the Belgians have done with their splendid university at Louvain, and as is done generally in this country, and at present in France. In the conflict between Capital and Labor, which has been one of the most remarkable developments of the age, the Church has obviously intermediated between an ultra Collectivism and an excessive Individualism. Rejecting on the one side the Socialist scheme for the abolition of private ownership, she no less repudiates its absolute inviolability and proclaims her traditional teaching that private property is limited by the necessities of the individual and by the demands of the common good (p. xiii). On all of these ideas and movements Dr. MacCaffrey throws a strong light. Central as they are in the actual history, they direct without dominating his narrative.

The work, it will be noticed, comprises two large volumes. The first volume opens with the history of the Church in France. The causes, progress, and outcome of the Revolution are briefly but clearly described, and the subsequent development of the political and religious career of France is pursued up to 1848. Chapters then follow on the Church in Germany, Switzerland, Belgium and Holland, Spain and Portugal, Poland and Russia, and Italy. From 1848 onward the history of the same countries is continued in the order just mentioned, with a special chapter intercalated on Norway and Sweden.

The second volume takes up the progress of events in Great Britain, Ireland, America, and Australasia. The Church in the United States receives a proportionate amount of space (pp. 267-336), sufficient to manifest the leading phases and directions of her progress. One misses the name and influence of Orestes Brownson; but, of course, something had to be omitted.

The closing chapters of the work treat of Catholic Missions, Religious Orders, Theological Developments, Ecclesiastical Studies, Socialism, and finally the Catholic Labor Movement—topics all of great importance and interest.

The foregoing outline suffices to show how large is the field covered. No movement touching intimately the Church's progress across the century and around the globe has been passed by. A sense of just proportion appears throughout. The central ideas and events stand well to the foreground, while secondary details fall back in the perspective, not overcrowding yet adequately filling up the picture. The style, though unadorned, is clear and simple. The copious analytical table of contents and the ample index form a useful and a welcome apparatus. The publishers likewise have contributed their share to the worthiness and attractiveness of the volumes. The work, on the whole, is one of which the author and the Catholic reader may well be proud—gratified both with its inherent merits, and with the picture it presents of the glorious progress of the Church throughout the nineteenth century and the encouraging outlook at the opening of the twentieth.

THEORIES OF KNOWLEDGE. Stonyhurst Philosophical Series. By Leslie Walker, S. J., M. A., sometime Professor of Philosophy at Stonyhurst College. New York, London: Longmans, Green & Co. 1910. Pp. xxxix–696.

The work here introduced carries the Stonyhurst Series, to which it is the latest accession, quite beyond the scope and character of the

preceding volumes. It is not an outline of nor a discursive essay on one or other of the departments of the philosophical system. It is a treatise—thorough, if not exhaustive—on a single philosophical problem. It presupposes therefore on the reader's part a certain maturity of mind and some more or less acquaintance with the nature and general trend of contemporary philosophical speculation. This does not remove the book from the main design of the Series to which it belongs. It simply places it at the head of its companions, which, if the student has mastered them, will enable him better to understand and profit by the present more advanced and more specialized treatise. Although the work does not professedly present a complete system of philosophy, it may be said to be a philosophical synthesis viewed from a particular, but that a culminating, standpoint. For all philosophies, all interpretations of the world of reality and of mind, must culminate in the problem of knowing. One can only explain the real when he distinguishes it from the merely apparent, and when he not only knows but knows that he knows both the one and the other. However, as it does not fall explicitly within the scope of the book to work out the ultimate meaning of theories of knowledge, but simply to expose and estimate those theories in themselves, it will here be pertinent simply to show how the author classifies the subject before him.

Pragmatism, Absolutism, and Scholastic Realism, he says, contain amongst them at least in germ the only possible solutions which can be given to the problem of knowledge (p. 4). Waiving the question whether this be not minimizing the range of possibility of solutions, there will be no doubt as to the adequate bases of these *actual* solutions. "*Psychologically,* knowledge may be regarded either as a function of the intellect or as a function of the will; or else we may hold that, while both intellect and will coöperate, their functions are distinct. *Metaphysically,* the universe is either one or many, the origin of knowledge either subjective or objective, the distinction of subject and object either relative or absolute. And *epistemologically,* truth is either theoretical or practical and depends for its acceptance either upon its power to satisfy our practical needs and our will, or, it may be, upon both. Again, our present knowledge is either a mere moment in the process of evolution, capable of indefinite modification in the future, or there are some truths which are axiomatic and thus form a foundation upon which a system of validated truth may be built. Each of these alternatives may be said to characterize one or other of the three epistemologies," which the author subsequently considers (p. 5). It will be unnecessary to indicate here how the foregoing lines of classification ter-

minate explicitly in the three theories above mentioned: Absolutism, Pragmatism, and Scholastic Realism. This will be apparent to anyone analyzing the paragraph. The passage quoted serves appositely to point out the ground-plan of the whole work—the words which the reviewer has italicized being the sign-boards to the main avenues. Every theory of knowledge must present some *psychological* analysis of the subjective *cognitive process;* some *metaphysical* interpretation of the *objective reality known;* some *epistemological* explanation of the *relation* between the subject knowing and the object known. Each of the above theories—Absolutism, Pragmatism, Realism—is then examined by Professor Walker from these three viewpoints. Realism, which is simply the modern development of the Aristotelian theory, is his tessera of judgment. The errors and defects of the other rival theories are pointed out. At the same time, the measure of truths which each possesses is no less justly indicated. The author, it need hardly be said, is not pleading *pro domo sua.* His positive no less than his negative exposition and argumentation are shown to rest on intrinsic evidence, the inherent perspicuity and force of the statements put forward.

Considering the very great difficulty of the subjects discussed, the exposition is remarkably clear. Probably some may desiderate a more explicit definition of absolutism. Many things are said about it, but a real formulated definition we have not been able to find. Perhaps the subject is too elusive to be held fast in a formula. A tentative approach, however, thereto would help the student on his way and would be at least an Ariadne thread through what may appear to him at times labyrinthine mazes. Nevertheless, his limitations have been provided for in a measure by the orderly arrangement of the subject-matter, and by the unusually ample and suggestive analytical table of contents, as well as by a good index.

ALBERT HETSCH: Medecin, Allemand et Protestant devenu Français, Catholique et Prêtre. Introduction du Cardinal Perraud de l'Académie Francaise. Deuxième édition. Paris: Gabriel Beauchesne & Cie. 1909. Pp. xxiii–314.

ALBERT HETSCH: Le Prêtre Collaborateur de Monseigneur Dupanloup. Volume II (Deuxième Partie de "Albert Hetsch: Médecin, Allemand et Protestant devenu Francais, Catholique et Prêtre"). Paris: Gabriel Beauchesne & Cie. 1909. Pp. 342.

Of Suabian bourgeois stock, and in the verdant little town of Biberach, southwestern Würtemberg, Albert Hetsch was born, on 16

September, 1812, during Germany's inflamed reaction from the Napoleonic wars. The outline thread of his career thenceforward is essentially simple, though somewhat complicated, in the biography proper, under the philosophical analysis of his mental and spiritual development. His life in Germany covers the years from 1812 to 1838: tender home years at Biberach, till the age of fourteen; adolescent years, and his gymnasium course, to 1830; university studies (philosophic and medical) at Tübingen, to 1834; interval of study and reflection at home, to November of 1835; "brilliant examination" in surgery, 1835; "still more brilliant" acquisition of the physician's degree, in September, 1836. He next goes to Stuttgart, making a romantic diversion by way of the Black Forest, and competes for a hospital appointment, in the autumn of 1836. Indeed, so great became his professional success at Stuttgart that the Würtemberg government, in 1838, delegated him to visit France and report on the organization of Paris hospitals. This was the pivotal turn in his career, because he thereby migrated to France, and was drawn by French stars, as it were, toward his future vocation in the Catholic Church.

On returning his hospital report to the Würtemberg government, in 1839, he requested two years' leave of absence, which was duly granted. But from that season forward we perceive him less and less occupied with medical studies: literature and philosophy take precedence; and philosophy embraces religion. His straitened circumstances, as these French studies progressed, were providentially relieved by a generous opportunity of private instruction in the family of Comte d'Hautefeuille, whose young son Dr. Hetsch prepared for the bachelor's examination. Then immediately followed another opportunity of private tuition. This time his pupil was a Vicomte de Mortemart. The French biographer all too abruptly terminates his brief volume with the reception of Dr. Hetsch into the Catholic Church, and his entrance to the clerical seminary at Orléans. The date of his actual reception in the Church is 16 April, 1847; his theological study appears to start with 4 November, 1850; and he entered the seminary at Orléans in February, 1851. It is only by constructive inference from Cardinal Perraud's glowing Introduction, from the Preface, and here and there from some casual note, that we learn these few further data, that Father Hetsch was intimately associated, for twenty-three years after his ordination to the priesthood, in causes directed by Monseigneur Dupanloup of Orléans; and even died in that bishop's arms, in the early part of March, 1876.

A certain apology seems in order for the foregoing skeleton ab-

stract of Dr. Hetsch's medical career, before he found his goal in the Church. We may regard it as a significant forecast, perchance, of his transition from the medical profession to theology, that he had some thought of specializing in lines of nervous diseases, wherein "he discerned a very large new field of action, on the borders between physiology and psychology". The psychological element in the cure of souls, however, appealed to him ultimately far above its utmost promise incidentally to medical science.

The keynote of attraction for the reader of the life of Albert Hetsch would be contained in the desire as expressed by Monseigneur Dupanloup, for guidance of a future biographer: "I would have not only his goodness made known, but the greatness of his mind withal." It was a German mind of more than average depth and range, remarkable for its versatile and thorough conquests in the several spheres of physical science (medicine, geology, mathematics), classic and modern literature, German philosophy, metaphysics of every school and notation. In Greek alone, his original "findings" are a pure well of joy, and might furnish ten years of less illuminated study to dissertatious "grubbers". His French reviewers account it a peculiar Providence, on his metaphysical side, that from the very extremes of German rationalism, pantheism, nebulous dissipation, sceptical negation, he first cleared his course in a direction of positive synthesis, leading him to this twofold postulation:

"Every complete affirmation is Christian;
Every complete affirmation is Catholic";

and then realized his philosophic "synthesis" in the very dogma of the Incarnation, still really applied and by faith fulfilled in the central act of the Catholic Mass. He himself assigned the round term of twelve years to this Catholic conversion, through study and reason; but both he and his biographer agree in tracing some radical gleams and intuitions even back to his receptive childhood. In his twelfth year, for instance, he experienced a sylvan rapture, as of angelic, invisible music, that points every whit of a true literal moral, if needed, to Uhland's vaguer ballad of a "Church Enchanted".[1] Sometimes at Ellwangen, too, in his gymnasium years, he seems to have felt mystically sensitive to the wafture of Catholic incense, from open church windows. We touch thus distinctly on a possibly "mystical" virtue in Catholic incense, because (to our personal knowledge) a telling reference to myrrh and frankincense, though in a Lutheran sermon, once directly impelled a subsequent Catholic

[1] Man hörst oft im fernen Wald. . . .

disciple to frequent High Mass that he might learn somewhat of the extraordinary spell thereof upon those accustomed to it.

On his first departure from France, moreover, what at other times and in lighter moods might have passed, at best, for a quaint or poetical omen, then struck and held him with sympathetic force, with spontaneous respect for Catholic devotion: to wit, near a pilgrimage resort his brother Adolf found a medal of the Blessed Virgin, Adolf then handing him the same with a playful "good luck" for his journey to Paris. Indeed, in the light of events read backward, there were many little incidents and forecasting coincidences in the life of Albert Hetsch, which in devouter past ages would serve to construct an essential chaplet of God's guiding favors to save the straying.

The second volume of this excellent biography treats of the Church career of Albert Hetsch, from his theological course in the Higher Seminary at Orléans until his death; or from February, 1851 to February, 1876. He was ordained to the priesthood on Saturday, 10 June, 1854 (having begun his antecedent retreat at Pentecost). Sacrificing both personal aspirations and his bent for a regular religious life to what he believed his duty toward the Bishop of Orléans, he promptly embraced the latter's appeal: "Devote yourself to education"; and then ministered for sixteen years at the Lower Seminary at Orléans. After the Prussian war, his health rapidly weakened; and he died within the age of sixty-four years.

In calling Father Hetsch to a consecrated career of Christian education, Monseigneur Dupanloup still so far satisfied his candidate's desire toward a Regular vocation as to organize La Chapelle under a congregation of priests devoted to instruction according to the practice of the Sulpicians. Father Hetsch was to be Prefect of Religion. The Superior General, as then appointed (the Abbé Place), afterward became Bishop of Marseilles, Archbishop of Rennes, and Cardinal.

From 1 October, 1856, Father Hetsch held the Superior's office at La Chapelle. Rather a bold innovation in the diocese of Orléans, we are told by the French biographer, was this appointment of a foreigner at the head of a French classic school whose academic traditions were of the very purest. But the merits of Father Hetsch (save in his own humble opinion) discounted objections. Their annual vacations, by the way, were occasions for Alpine journeys, retreats, and a pilgrimage, perchance, to the Benedictine foundation of Einsiedeln. It was during a retreat at La Grande Chartreuse, before beginning his duties of Superior at La Chapelle, that Father

Hetsch "heard the bidding of God over all his life", whereby he was to devote himself once for all to the training of youth. His future programme was compressed into the single clause: the "making of a family". This also recalled one of his favorite figures, *l'enfantement des âmes*, "bringing souls to their birth". How rich the results of Father Hetsch's devotion as gauged by the progress of La Chapelle, is witnessed by the Bishop's glowing praise: "That is what the Kingdom of God means in Christian education." Father Hetsch's own dictum—"Education, being an apostolic mode, a form of apostleship, should therefore appeal to the mind, singly to the end of elevating the soul"—is no obsolete lesson for France, to say naught of nearer home, to recover to-day. *Sollicitudine patrem, caritate fratrem, humilitate servum*, was applied by a colleague to Father Hetsch, in faithful recognition of his manner of consecration to La Chapelle. During seasons of sickness among his charges, Father Hetsch reinforced his spiritual care by dint of his former practice in medicine and surgery. But he rated the soul's cure higher; and even a lay pupil recorded this gracious tribute: "At such times he would not leave the bedside of the dying, unless it were to come pale, dejected by grief and fasting, to tell us, 'My good friends, let us pray for so and so; let us pray greatly!' Whereupon we would pray, as by his inspiration, with all the warmth of our young hearts."

Monseigneur Dupanloup's unflagging insistence upon concentration of effort, once occasioned this concise philosophy of living, in an entry of Father Hetsch's diary: "The art of life is an energetic application to present duty, with exactness of preparation." We have also the Bishop's approving seal on so loyal a disciple's constant pains to do better: "I have never seen a weaker man whom grace made so strong." And when somebody marvelled how thoroughly practical the sometime abstract thinker had grown for everyday details, the prelate answered: "The angels themselves are practical; they never waste their force and resources in fogs." Nor was any detail too small for Monseigneur's eager interest, as a bit of correspondence will show from a time when he happened to be even more than wontedly preoccupied with grave concerns of Church and State. Monseigneur Dupanloup to Father Hetsch: "How about the stoves for those four little rooms? Have you received those pictures from the steward? Exact answers to these two questions." Father Hetsch to Monseigneur Dupanloup: "The four stoves are in place. The four pictures are in the large division's refectory. They will be hung to-day. Petition: Since four is the number, I pray you to ask for me the four cardinal virtues. I need

them greatly." The discerning physician, again, speaks in the following advice of Father Hetsch to his colleagues: "Let us follow all the lads, day by day; especially the troublesome ones, and those of infirm volition. Doubtless each of you has his black sheep to convert; for no two children are to be treated quite alike: even as no two cases of disease are precisely similar." And still on the practical side, the Bishop had prescribed the precaution: "With children one must note everything, from soul to sole, as it were; from souls to shoe-strings."

In the sphere of discipline, their maxim ran: "We are here not to expel boys, but to save them." On the other hand, where cases of vice occurred, of a nature to spread corruption broadcast, they disciplined with very little quarter. "Your indignation," urged the Bishop, "must not simply flame: it must reveal the consuming fire." Even here, however, they first used a degree, or several degrees, of moderation in practice, before actual expulsion. Monseigneur, too, could bring himself to temper justice with mercy, as when, contrary to his habit of swift composition, he would sometimes recast a pleading letter to a "Prodigal Son" three or four times, rather than leave any winning note of appeal deficient in touch or force. Where a penitent offender was reinstated, they allowed nothing ("mais *rien*", underscored) to evoke reflection or humiliating attention to the pardoned and expiated error.

When it now and then transpired that our self-effacing Father Hetsch, apart from religious pedagogy, was a man of broad culture in physical sciences, the fine arts, and various modern languages, his delighted pupils exclaimed: "He knows it all and conceals it all." About 1860, the growing distinction of La Chapelle had also begun to attract foreign pupils, including Spanish and Roman princes, besides youth of high rank from France and Belgium. They later augmented the plan of instruction at La Chapelle; and Father Hetsch, with much of his former felicity in art and letters, conducted a course in esthetics. This also enabled him freshly to inculcate his Catholic philosophy of synthesis and unity through the Incarnation: "The Incarnate Word, He it is, who truly enjoys the fulness of invisible beauty, and the whole and perfect elements of beauty visible; the attributes of the divine substance and the perfections of the life created: the integrity of original humanity and the holiness of man regenerate." Consistently with the like "synthesis" and "unity", Father Hetsch implicitly believed in the truth of the doctrines ratified by the Vatican Council, even long before they were promulgated in formal decrees; nor did his otherwise instant deference to Monseigneur Dupanloup, where deference

was of bounden obligation, allow him at all to modify this position (seeing that Monseigneur, for a time, was of the minority bishops).

At the outbreak of the Prussian war, summer of 1870, Father Hetsch was prostrated with utter physical exhaustion, which overtook him hard upon his annual retreat, after the close of a scholastic season. He still managed to reach the hospitable home of his Catholic sponsor, Baron de Fontette, at Montz, in Normandy. Not least acute of his privations then, was to go "thirty-eight days without saying Mass". His collapse, in fact, was so severe that the Bishop of Orléans, after due medical advice in the matter, felt obliged to relieve Father Hetsch of the Superior's office at La Chapelle. Coming directly on the heels of all this depression, the war was, indeed, a culminating stroke in what the biographer styles the "terrible year" for Father Hetsch, no less than for France. "Whilst yet in the anguish of his fever, he heard the tidings of Reichshoffen, Sedan; and next he learned 'The enemy has invested Paris, and is even pushing to the centre of France, covering the banks of the Loire, and threatening Orléans.' Thenceforth nothing availed to restrain Father Hetsch: on 29 September, he broke away from his couch, and hastened to join Monseigneur Dupanloup at the post of sorrow and perils." Patriotic German born, this adopted son of Catholic France knew no divided allegiance; yet neither did he violate his Christian faith by partial resentments: he gave all his powers to the undivided care of the sick and wounded on either side. "He was simply heroic," said the Bishop of Orléans. Likewise a German army surgeon, one Dr. Kayssler said of him that he was "a veritable angel for the sick and wounded". So much so that the Bavarian General who first commanded about Orléans, would gladly have decorated this "Father of the wounded Germans", but that Father Hetsch firmly declined, and avowed himself loyal to his adoptive country. So, too, when a somewhat more drastic Prussian detachment occupied Orléans in December, and Father Hetsch was bidden to serve the invaders in the rôle of a spy: "Gentlemen," he replied, "France has come to be my adopted fatherland. Here have I found a generous hospitality; never shall I be base enough to betray the same. But as touching my German compatriots, I devote myself to their service day and night; I have done so in all the ambulance wagons, from the beginning of your occupation."

He wintered at Nice, 1871; and in the summer of 1872, by special ruling in the case of a born foreigner, he was appointed canon in the chapter of Orléans Cathedral. As may well be supposed from his penitential ardor, he was far from espousing the proverbial *vie de*

chanoine, in the sense of seeking a life of detachment and leisure, but still intensely labored: this time as Oratorian Superior of diocesan missionaries. He furthermore took personal charge of a "patronal work of St. Joseph", in the cause of illiterate youth. Disabled by a severe fall on the ice, after the winter of 1873-74, he sought medical skill at Montpellier, but not with permanent relief; and was ordered, for the still milder climate, to winter at Rome, the next cold season. He returned there again in January of 1876; but was seized with a pulmonary fever, on 24 January, and died 6 February, 1876 (not in March as seemed to be implied in Volume I). There was much of interest for him at Rome: peculiarly so, in the sphere of Christian archeology. His real career, however, lay already enshrined in the scholastic work of La Chapelle. After burial for two years in Rome, and in ground hallowed by the bones of martyrs, his mortal remains were finally interred in the Seminary park at La Chapelle-Saint-Mesmin. His portrait and bust, when the Church separation law forced the vacation of La Chapelle, were conveyed to the Abbaye de Pont-Levoy.

ASTRONOMICAL ESSAYS. By the Rev. George V. Leahy, S. T. L., of St. John's Seminary, Brighton, Boston, Mass. Boston: The Washington Press. 1910. Pp. 274.

Many a gray-head has echoed the words of Carlyle that stand well to the front in the present book. "Why did not somebody," complains the sage of Chelsea, "teach me the constellations, and make me at home in the starry heavens which are always overhead, and which I don't half know even to this day?" Those who feel like applying this querulous confession of ignorance to their own case count perhaps their years back near to the time of its original utterance. More youthful fortunates of to-day may not find it applicable to themselves, for are they not in every grammar or higher school taught the constellations and how to read the golden scroll of the nightly heavens, even as they con the green text of sward and forest as well as the running and the creeping, the flitting and the swimming things? Yea, verily! However this may be, they who sympathize with Carlyle cannot do better to supply for the omission of the somebody who didn't teach them the constellations than to read the present volume of astronomical essays. Or perhaps they had better start with some one of the elementary guide books of the heavens—*How to know the Constellations, Easy Star Lessons, Astronomy with an Opera Glass, Astronomy with a Dipper, or with an Umbrella;* or they might begin with Newcomb's *Elements of Astronomy*—the book which Professor Leahy recommends. But

begin they here or there, the present essays will help "to make them at home in the starry heavens". It will not tell them precisely to locate and name the constellations; but it will teach them much about them—and many things besides; for instance, about the Bible and Astronomy, about Copernicus, Galileo, the Calendar, the history of astronomy, and other pertinent subjects. The author has intended it to be a book "for general reading for use in the library of one's home rather than the school-room". We might add that in matter as well as form it is well adapted for reading supplementary to an elementary course of astronomical study in Catholic schools or seminaries. The historical and apologetic features bring the astronomical into a wider and more practical relationship.

It is to be hoped that a new edition may soon be demanded. It will afford an opportunity for amending a few slight imprecisions of statement and for some revision of the style—which is not quite as smooth as it might be.

LEHRBUCH DER KATHOLISCHEN RELIGION FÜR DIE OBEREN KLASSEN HÖHERER LEHRANSTALTEN. Von Prof. Dr. Gerhard Rauschen. Erster Teil: Kirchengeschichte. Pp. 152. Zweiter Teil: Grundriss der Apologetik (für Untersekunda). Pp. 87. Dritter Teil: Glaubenslehre. Pp. 120. Vierter Teil: Sittenlehre. Pp. 94. Apologetik für Prima (als Unhang zur Glaubenslehre.) Pp. 70. Kirchengeschichte für hohere Mädchenschulen u. Lyceen. Pp. 109. Bibelkunde für hoh. Mädchenschulen u. Lyceen. Pp. 51. Kleine Kirchengeschichte. (Kirchengeschichtliche Charakterbilder für höhere Lehranstalten, besonders für Obertertia.) Bonn: Peter Hanstein. 1910.

The present list of manuals of religious instruction deserves the attention of Catholic teachers, clerical and lay, inasmuch as the series embodies an ideal program of Christian instruction adapted for youth. It provides comprehensive doctrinal information and a practical theory of conduct. The fundamental subjects represented, it will be noticed, are Church History, the outlines of Catholic evidences (Apologetics), an exposition of Christian belief and of Christian morality. Four small volumes in all, the remaining booklets on the list being supplementary or specializations. We cannot nor need we dwell upon the separate volumes. Suffice it to say they are brief, but sufficiently developed to cover the principal points of their respective subjects. Succinct, they are nevertheless clear. Two criteria of their worth may be signalized—their authorship and their actual success. In the first place the fact that the author is at once a practical religious instructor of youth and a university professor (Bonn) may be taken as a probable sign of their

perfection, a sign that is the further emphasized by the maxim—"nothing too good for our youth"—that has urged him, he says, to continual improvement of the texts. In the second place, though the first of the manuals appeared only in 1906, it has already passed into a fifth (revised) edition. Each of the other parts of the fundamental course has met with a corresponding favorable reception. Priests and religious teachers who read German will find the brief suggestive outlines a great help in preparing their instructions. The superiors of German colleges will recognize their value as text-books.

MISSALE ROMANUM EX DECRETO SACROSANCTI CONCILII TRIDENTINI RESTITUTUM. S. Pii V Pontificis Maximi jussu editum, Clementis VIII, Urbani VIII, et Leonis XIII, auctoritate recognitum: editio decimiseptima post alteram typicam. Ratisbonae, Romae, Neo-Eboraci et Cincinnati, sumptibus et typis Frid. Pustet. 1910. Folio.

We take pleasure in calling the attention of the Reverend clergy to this new Missal. They are doubtless familiar with other forms and editions of the Missal; but it would be hard to point to any that more befits its purpose than the one at hand. It contains the latest Masses *in loco*—those special for American dioceses being, of course, in the Appendix; which, by the way, also contains a collection of chants *ad libitum* of which the musically gifted priest will delight to avail himself. The arrangement and dispositions are perfect. The book is sumptuously bound and printed, a *chef-d'œuvre* of the bookmaker's art; whilst in view of its perfection its price is most reasonable. It is worth considering when one is thinking of selecting a Christmas gift for a clerical brother or a religious community.

Literary Chat.

It is not very high praise of a collection of sermons to say that they are "sensible". Nevertheless sensibleness covers many an excellence. It is that quality which first and most impresses both hearer and reader. A sensible sermon is one that is sound in its doctrine, readily reducible to practice, clear in its exposition, simple yet dignified in its language, and above all not too long. When we say therefore of the sermons contained in a little book written by the Rev. M. V. McDonough and entitled *The Chief Sources of Sin*, that they are "sensible", we mean all this. There are seven discourses, one on each of the "capital sins". The author wishes for his little book—and a neat little book it is—"a wide circulation and a thorough reading"; he wishes his every reader "the peace of Christ and Salvation". To this the reviewer adds "Amen". (Published by John Murphy Co., Baltimore and New York.)

The English Catholic Truth Society has a new claim on the gratitude of Catholics—their prior claims are many and great—by reason of the series of lectures on the *History of Religions* which it is at present publishing. The lectures, which originally appeared as penny pamphlets, are now being put forth in bound volumes. Two volumes—second and fourth—have thus far appeared. We shall revert to the work when the remaining volumes come to hand. In the meantime we warmly recommend these books to the interested student. The lectures are written by well-equipped scholars, and are brief but comprehensive and luminous essays.

The French have of late been most alive to the vital importance of the comparative study of religions. They have realized that it is from this quarter that the enemies of supernatural religion are now directing their most insidious attacks. Exaggerating the well-known similarities existing among the various forms of worship, and minimizing the greater parallel differences, rationalists seek to level down Christianity to a common natural fellowship with the historical ethnic cults. French Catholic scholars are doing excellent work, meeting this attempt by a contrary process, i. e. by a fuller demonstration of the transcendency of the Christian religion. A recent little volume entitled *l'Histoire des Religions et la Foi Chrétienne*, recently written by the Abbé Bricout, director of the *Revue du Clergé français*, and published by Bloud et Cie (Paris), is a good model of this line of defence. It is a trenchant critique of Salomon Reinach's famous, or rather infamous, book entitled *Orpheus*. The latter may be said to be one of the most insidious attacks that has recently been made on the foundations of religion. Moreover, it sums up most of the objections drawn by the rationalists from the study of comparative religions. For these reasons, as well as for the propaganda the book is making in France, M. Bricout has taken it up. His critique is brief—not much beyond a hundred pages; but it is incisive and radical. Above all, it is just. Difficulties are not minimized nor shirked. The author does not claim to introduce sunlight into every intellectual crevice, yet he does succeed in showing that faith is more a *rationabile obsequium* than its opposite.

To the same series as the foregoing (*Histoire des Religions*) belongs a small volume entitled *Le Brahmanisme* by M. Louis de la Vallée Poussin. We have previously spoken of the same author's booklet *Le Védisme*, in which he discusses the religious elements of the Vedae, the earliest sacred books of the Hindus. The present brochure carries the discussion into the times when Indian belief and worship had been systematically organized into and by the caste of Brahmans. Here the more speculative doctrines (the Upanishads), as well as the ascetical practices (Yogaism), are explicated. The reader who has no time or inclination to go very deeply into these matters will find in M. Poussin's succinct and very clear summary just what he needs or wants. The bibliography will direct him further.

La Religion Assyro-Babylonienne, by the scholarly Orientalist Père Dhorme, O.P., is a deeper and more thorough work. The author has set his face against the practice of many of his predecessors in the field who make so much of the mythology, magic, and divination in vogue amongst the Assyrians and Babylonians. These things he regards as secondary. So, too, with much of the so-called religious psychology and the metaphysical speculations of those peoples; and most of all with that *esprit de système* which has pervaded the recent histories of religions (notably indeed that of Reinach's *Orpheus*, mentioned above)—a procedure which seeks to explain the most spiritual truths of religion as evolutions of the ideas common among savage nations concerning nature and the gods—as though the highest forms of religion were simply developed expressions of the cults of the most degraded types of humanity. Totems, tabous, fetiches, and the rest of M. Reinach's *mise en scène*, find not much room in P. Dhorme's treatise. With no pre-

conceived framework into which to force the facts, he goes to the original texts and monuments and endeavors thence to bring out what was the essential belief and worship of the dwellers by the Tigris and Euphrates. His previous work on those texts has proved his mastery of the sources upon which he has based the present monograph. The book deserves a place alongside that of his scholarly co-religionist Père Lagrange, *Études sur les religions sémitiques* (Paris, Lecoffre).

La Religion de l'Ancienne Égypte by Philippe Virey is another important work on the ancient history of religion in the Nile Valley. Perhaps we should say "religions", for it is well known that each department of the country had its own dieties and its special forms of worship. M. Virey recognizes this fact and aims at giving some account of these manifold cults. At the same time, however, his principal purpose is to set forth the religious beliefs and practices that were common to the whole country. And within these limits also the religious *thought*, rather than its outward expression, has concerned him most. Not the least assuring feature of the book is the modest spirit pervading it. Compare it with Reinach's *Orpheus* and you will find your confidence grow inversely. The latter author settles off-hand the most intricate questions, regarding religious origins especially. Animism, totemism, tabouism, fetichism, and the rest, are the ever ready-to-hand plasma for building up all religion and all religions. M. Virey confesses his limitations at the outset. He gives *une vue d'ensemble* of the Egyptian religious ideas "in so far as he knows them". Many points are still obscure; much is still to be learnt; all the difficulties will probably never be solved, etc.—these are the admissions of a scholar whose modesty safeguards his learning, learning which is solidly vindicated by the evidences of conscientious research amongst the primary as well as the secondary sources of the historical data.

The present and also the preceding book mentioned embody the lectures of their respective authors at the Paris Catholic Institute. They are therefore intelligible to the average cultured reader. At the same time they have been thoroughly annotated and documented so as to meet the requirements of specialist students (Paris: Beauchesne & Cie.).

There are hopeful signs that Latin America is slowly but surely coming to her own—her own in inner and outer development, her own in the knowledge and just estimation of her northern neighbors. The dense ignorance prevailing throughout the United States regarding her sister Republics to the South and Southeast is gradually being dissipated, thanks no doubt largely to the information being circulated through the labors of the International Bureau of American Republics at Washington. This information spread through the press is reaching our people and waking them up to a realization of the advanced stage of civilization and genuine culture to which their southern neighbors have attained. An appreciative and illuminating estimate of Latin America appears in the August *North American Review*. It is written by Mr. John Barrett, and is worth considering even from a geographical point of view. Most of us carry about with us visual images of our school-day atlases; and we all remember with what comfortable and well-proportioned dimensions the northern half of the Western Hemisphere fills the upper part of the page and how swan-neck and tail-like, with just a big bulge in the middle, the southern half stretches down toward the foot of the page. Perhaps, too, there linger in our brains somewhere relics of figures, statistics of big areas, big rivers, big cities, and the associated consciousness of our living in "the largest country in the world", and moving about among "the biggest things on earth", may not have been quite obliterated from our imaginations, notwithstanding our maturer standards of judgment and our fuller knowledge. Surface or even solid dimensions are, of course, no criterion of national excellence, but the man who is impressed by the sense of "bigness" may be helped by being told that "the entire area of

the United States can be placed inside of the Republic of Brazil with room left over to build New York State nearly four times; that out of the Amazon flows every morning several times the volume of water which the Mississippi empties into the gulf"; that the Parana—a stream of which one hears but rarely—beats the Father of Waters by a half; that—but there are things bigger in *quality* down South, and let us rather hear Mr. Barrett on some of these; for instance on education.

Of course, everybody knows or perhaps everybody doesn't know, that "Lima, Peru, has a university which was one hundred years old before Harvard was founded"; but what many people don't know is that "the average Latin American who aspires to any position of scholarship, or who may wish to become a successful writer, professor, priest, lawyer, doctor, or engineer, pursues his studies to an extent and with a thoroughness that it must be frankly but truthfully stated is not always characteristic of his neighbor in the United States." Mr. Barrett disavows casting any "reflection on the graduating classes of our leading universities and colleges", but he thinks it "safe to contend that a larger number of men graduate from the Latin-American universities with a comprehensive grasp of all the subjects they have taken up than do from the average American high institutions of learning. If the standard required for the practice of the learned professions of the twenty Latin-American republics were put alongside the standards required of the forty-six States of the United States, the comparison would be unfortunate for the latter."

Other comparisons respecting education and refinement are made by Mr. Barrett. We must pass them by in favor of some pertinent observations on morality. "Divorce is almost unknown throughout Latin America, and race suicide is never mentioned. . . Domestic infelicity, of course, exists, but it does not stalk abroad and make blasé the growing boys and girls of the land. . . The divorce records for the City of Chicago in one week will surpass those of all the Latin-American cities in one year. The number of men who live apart from their families in the United States as compared to those in Latin-America is five to one. If the existence of a nation depends upon the preservation of the family, the future of Latin America cannot be considered as in danger."

Concerning the religious conditions of Latin-America Mr. Barrett had no occasion to speak. Some apposite observations are made by Father Currier in the *American Catholic Quarterly* for July. Father Currier's experience was confined to Brazil, and it goes to show how necessary it is, even when on the ground, to distinguish between what one hears and what one sees. Judged by what certain informants told him, religion is in a most lamentable state. On the other hand the writer's own observation pointed in quite the contrary direction. In religion as in politics and material prosperity there is a "new Brazil". The Catholicity of the colonial period has left its monuments in the old churches, nearly all in the style of the Renaissance of the period. "But religion in Brazil had declined, and the abomination of desolation was prevailing in the holy place. I could not begin to tell you of the utter deterioration of religion which once existed. . . Then came the change, one of the most wonderful changes recorded in ecclesiastical history, and all within a period of twenty years. The Empire fell—it was a providence of God—and the State ceased to meddle with the Church. Breathing the atmosphere of freedom, the Church expanded herself and to-day she finds herself in a most flourishing condition." Owing to the impulse given by Leo XIII, the religious orders were revived and recruited; "the hierarchy increased from ten to nearly forty bishops, and the secular clergy became better organized for the parochial ministry. Should matters continue to advance and no untoward events occur, the Brazilian Church has now an era of prosperity ahead of her."

The fame of James Ryder Randall rests and will probably always rest on his stirring martial pæan *Maryland, My Maryland*—"the greatest poem produced by the War", as Oliver Wendell Holmes called it. Nevertheless, not a few other verses—chiefly lyrics—flowed from his pen, and are now saved from oblivion by his friend, Mr. Matthew Page Andrews, who has given us "the first complete collection of the works of 'the Poet Laureate of the Lost Cause'", and in a form that is worthy both of the author and of the editor. Some may be curious to know why a poet of such undoubted power as Randall should not have received wider fame during his lifetime than that which came to him from *Maryland*. Mr. Andrews gives us the reason. "Randall's unusual attitude toward his own productions tended to work against his gaining distinction. He never wrote a line of verse for pecuniary remuneration; and, persistently refusing to publish his collected works, he gave away his poems to any one who asked for them, often preserving no copies; so that when finally persuaded, within a few weeks of his death, to begin to collect his verse, he was at a loss to know where some of it could be found. Moreover, his prime of life was spent in an impoverished and war-stricken land, struggling for a bare livelihood; while those who by their appreciation might have upheld him were, like him, wholly given over to efforts to save themselves and the South from anarchy and social subversion."

In his subjection to what in stock phrase is called "the irony of fate", Randall had something in common as he had much otherwise in temperament and poetic genius with Goldsmith. As the bard of *The Deserted Village* managed to satisfy the pangs of hunger by writing a *Roman* and a *Natural* —or, better perhaps an *Unnatural, History*, so the singer of *My Maryland* earned his daily bread for some years by editing the Anniston (Alabama) *Hot Blast*. As the Macon *Telegraph* at the time happily observed, "For Randall to be at the head of a journal devoted to such hard facts as pig-iron looks to us like putting Saladin to carving gate-pegs with a scimitar."

Mr. Andrews deserves the gratitude not only of Randall's friends but of all who love true poetry. There are indeed in the collection not very many poems that should be called great, but there are not a few that are beautiful and touch the soul. Of these *Resurgam* is probably the best. It has been compared with Newman's *Lead, Kindly Light*, but its subjective elements are more intense.

Announcement is made by the M. H. Witzius Co. that they will have ready at the beginning of October Father Copus's latest work, *Andros of Ephesus*. It is said by those who have had an opportunity to read the advance sheets of the story that it is the best of the Jesuit Father's novels.

Books Received.

SACRED SCRIPTURE.

HISTORICAE ET CRITICAE INTRODUCTIONIS IN U. T. LIBROS SACROS COMPENDIUM S. Theologiae Auditoribus accomodatum; auctore Rudolphe Cornely, S.I. Editionem sextam recognovit et complevit Martinus Hagen, S.I. S. P. Pius X ut hoc opus Suae Sanctitati dedicaretur, benigne concessit. Parisiis: sumptibus P. Lethielleux. 1909. Pp. xv-712.

COMMENTARIUS IN PROVERBIA; auctore Iosepho Knabenbauer, S.I. Cum Appendice de Arte Rhythmica Hebraeorum; auctore Francisco Zorell, S.I. (*Cursus Scripturae Sacrae;* auctoribus R. Cornely, I. Knabenbauer, Fr. de Hummelauer aliisque Soc. Iesu presbyteris. S. P. Pius X ut Sanctitati Suae opus hoc dedicaretur, benigne concessit.) Parisiis: sumptibus P. Lethielleux. 1910. Pp. 271.

COMMENTARIUS IN LIBRUM SAPIENTIAE; auctore Rudolphe Cornely, S.I. Opus postumum edidit Franciscus Zorell, S.I. (*Cursus Scripturae Sacrae;* auctoribus R. Cornely, I. Knabenbauer, Fr. de Hummelauer aliisque Soc. Iesu presbyteris. S. P. Pius X ut Sanctitati Suae opus hoc dedicaretur, benigne concessit.) Parisiis: sumptibus P. Lethielleux. 1910. Pp. iv-614.

THEOLOGY.

THEOLOGIA MORALIS. Auctore Augustino Lehmkuhl, S.J. Duo volumina. Editio undecima de integro revisa, refecta, adaucta. Cum approbatione Arch. Friburg. et Superior. Ordinis. Friburgi, Brisg.; St. Louis, Mo.: B. Herder. 1910. Price, $7.00.

IRRGÄNGE IM TUGENDLEBEN. GEDANKEN UND ANREGUNGEN von Max Steigenberger. New York, Cincinnati: Fr. Pustet & Co. 1909. Price, $0.75.

SUMMA JURIS ECCLESIASTICI PUBLICI. Auctore Augustino Bachofen, O.S.B., S.T.D., in Collegio S. Anselmi de Urbe SS. Canonum lectore. Romae, Ratisbonae, Neo Eboraci, Cincinnati: Fridericus Pustet. 1910. Pp. 156. Price, $1.50.

LITURGY.

MISSALE ROMANUM ex decreto Sacrosancti Concilii Tridentini restitutum, S. Pii V Pontificis Maximi jussu editum, Clementis VIII, Urbani VIII, et Leonis XIII auctoritate recognitum. Editio decimiseptima post alteram typicam. Ratisbonae, Romae, Neo-Eboraci et Cincinnati: sumptibus et typis Frid. Pustet. 1910. Folio. Price, $13.00.

PRAXIS CELEBRANDI MISSAM ALIASQUE FUNCTIONES EUCHARISTICAS, auctore Michaele Gatterer, S.J., Liturgicae in Universitate Œnipontana Professore. Œniponte: Rauch: New York, Cincinnati: Fr. Pustet & Co. 1910. Price, $1.00.

PHILOSOPHY.

GRUNDGESETZE DER DESCENDENZTHEORIE in ihrer Beziehung zum Religiösen Standpunkt. Von Dr. Karl Camillo Schneider, Prof. Zoologie, Universit. Wien. Mit 73 Abbildungen. Freiburg, Brisg.; St. Louis, Mo.: B. Herder. 1910. Pp. 266. Price, $2.25.

HISTORY.

LECTURES ON THE HISTORY OF RELIGIONS. Vols. II. and IV. London: Catholic Truth Society; St. Louis, Mo.: B. Herder. 1910. Price, $0.60, each.

THE LIFE OF CARDINAL VAUGHAN. By J. G. Snead-Cox. Two volumes. Herbert & Daniel; St. Louis, Mo.: B. Herder. 1910. Pp. 483 and 498. Price, $7.00.

JAHRBUCH DER ZEIT UND KULTURGESCHICHTE 1909. Dritter Jahrgang. Unter Mitwirkung von Fachmännern herausgegeben von Dr. Franz Schnürer. Freiburg, Brisg.; St. Louis, Mo.: B. Herder. 1910. Pp. 439. Price, $2.15.

JAHRBUCH DER NATURWISSENSCHAFTEN 1909-1910. Fünfundzwanzigster Jahrgang. Unter Mitwirkung von Fachmännern herausgegeben von Dr. Joseph Plassmann. Mit 32 Abbildungen. Freiburg, Brisg.; St. Louis, Mo.: B. Herder. 1910. Pp. 452. Price, $2.15.

THE VERY REVEREND FATHER PAUL OF MOLL, a Flemish Benedictine and Wonder-Worker of the Nineteenth Century, 1824-1896. By Edward Van Speybrouck. Translated from the second French edition by a Member of the Order of St. Benedict. Clyde, Mo.: Benedictine Convent. 1910. Pp. 383.

MICHAEL SERVETUS. His Life and Teachings. By Carl Theophilus Odhner, Professor of Church History, Academy of the New Church, Bryn Athyn, Pa. Philadelphia: J. B. Lippincott Co. 1910. Pp. 96. Price, $0.50.

MISCELLANEOUS.

FOOTSTEPS IN THE WARD, AND OTHER STORIES. By H. M. Capes. St. Louis, Mo.: B. Herder; London: Sands & Co. Price, $0.50.

HAUSSCHATZ-BIBLIOTHEK, auserwählten Erzählungen Bändschen 8 und 9. New York, Cincinnati: Fr. Pustet & Co. 1910. Price, $0.75.